

J. S. SECRIST.

CREATION, TIME AND ETERNITY

A BOOK DEVOTED to the UNFOLDING
of the GREAT FUNDAMENTAL TRUTHS
AS FOUND IN SCIENCE, NATURE AND
REVELATION. "THE GREATEST THEME
THAT EVER ENGAGED THE MIND OF
MORTAL MAN"

A Comparative Work on Genesis and Geology. Darwinism on the Evolution of Man with Science, Nature and Revelation on the Creation of Man. The Unfolding of a World. The Seven Great Cycles of Time in Creation, Time and Eternity. The Great Unfolding of the Human Family and the Wonderful Types and Shadows of the Bible Used for This Purpose. The Ideal Man. The Great Laws Governing World Building. Revelation Revealed.

The Evolution of a World from a Nebulous Mass to a Sun.
The Seven Covenants. The Seven Cycles of Time. The Seven Ages of Man.
The Seven Kingdoms of the Universe. The Opening of the Seven Seals, etc.
The Blueprint Outline of "Creation, Time and Eternity," in Brief.

By J^{acob}S. SECRIST
||

WITH NUMEROUS DIAGRAMS AND COMPARATIVE
CHARTS FOR REFERENCE

1911

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"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." John 17:3.



"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."
John 12:24

Presented to

by _____

"What is truth?" Pilate.

"Every one that is of the truth heareth my voice."

Jesus Christ, John 18:37

“I am the light of the world.”

--*Jesus*

DEDICATED TO THE GLORY OF GOD
AND SALVATION OF MAN

Introduction

It fell to the lot of the writer to read in manuscript the following pages and it is needless to say they were read with interest. And now the author requests that a few words be written as an introduction. As a rule the busy man, beset with the strenuous life of our day, skips the introduction and plunges at once into what the author has written, and wisely, too, for often the foreword blunts the appetite for further reading instead of giving mental zest for the feast in store for the careful reader. If brevity be a virtue then that much will be in favor of this effort.

The author has gone over a large and most important field of research in his work. Science, nature and revelation; "Creation, Time, Eternity," themes fraught with tremendous interest to every son and daughter of Adam. We come, we abide a moment, we go. Whence came we? what had we better do during our short stay? and where are we going? These are the most important questions that can occupy the mind. Our brother has given much time, thought and research to these subjects and the reader will find himself interested at the outset. That all will not be ready to accept his conclusions goes without saying, but those who criticise will be compelled to admit the painstaking effort shown in the work.

The chapters on Typology, as well as the entire book, should have a careful reading and study. In this age of rationalism the types of the Holy Scriptures are being lost sight of and the author does well to give the subject a prominent place in his book. The New Testament shows how important and prominent the subject was in the time of Christ. He refers to

the brazen serpent as a type of his crucifixion and to Jonah as a type of his burial. Paul says the first Adam is a type of the second and that the paschal lamb is a type of Christ who is our Passover. Reference to types is made in almost every book of the New Testament. It was one of the prominent features of the teachings of the apostles and of the Primitive Church. There is danger in using types as evidence of doctrine but they do have their legitimate place in the interpretation of the Scriptures. The fathers of our own church recognized the importance of typology and cultivated it, setting their faces against the rationalism of their times. To the rationalist typical interpretation is but a mere dream and materialism has used its powers to bring it into disrepute, but with the revival of religion typology has borne some of its finest fruits. The indifferent reader, tainted with carnality, will never discover the beauty and significance of the types that foreshadow the things to come. These are spiritually discerned.

The great Apocalyptic Vision, the closing words of the prophecy of the New Testament, which will be the better understood in the light of its own fulfillment, receives due consideration by the author. It is a great subject and is full of interest to the earnest Bible student.

It would require a much more studied and critical reading of the book, than was given it, to write of all its features, but the writer was impressed with the fact that a valuable addition has been made to our literature and he hopes that the book will find its way in many homes and that it will do good, thus bringing the full realization of the highest and fondest hopes of its author.

D. L. MILLER.

Preface

No other subject of such marvelous, surpassing interest to the human family, or of such height or depth or length and breadth, has ever engaged the mind of mortal man, as that of "Creation, Time and Eternity." It is rightly so. There is no lifting power in groveling below self, but to look into, through and on to the infinite beyond, is wisdom, power, strength.

When we look at the stars and see their distance from us, their numbers as the sands upon the sea-shore, their excellent glory, we stand in awe and bewilderment. Yet when we behold a law that governs them all with the utmost mathematical precision, every rational being asks for the truth, the cause of this mighty effect.

When we behold our world, one among this mighty host, regulated and governed by the same laws, we are at once called to give it our closest investigation. As we proceed to investigate, three lines open before us: Science, Nature and Revelation. We eagerly ask ourselves the questions, Where did it come from, and how? And what will be its final destiny? Will science be able to give us a satisfactory answer? Science deals with material things demonstrated to the material senses. Will Nature be able to unfold the truth? She is truth itself. But she unfolds through life, and is only the effect of a cause, and before this first great cause both science and nature stand dumb and answer not. Neither the past, present nor future can be satisfactorily answered on their basis. They themselves must be accounted for, with the very fact that they have a being. We turn to him who said, "If ye know the Truth, the Truth shall make you free." It is the object of this book to turn on the searchlight of Science, Nature and Revelation, upon "Creation, Time and Eternity," and to set before its readers the great outline plan as given by the Bible itself.

1.—To set forth the truth in a plain, unbiased manner, fresh from the Book, and the Book only in comparison with science and nature.

2.—As a helpful means, to see the matchless unfolding of the perfect laws governing the evolution of a world.

3.—To more fully open the great outline plan of God in his Book, the Bible, and let it stand or fall in comparison, upon its own merits.

4.—To see it as a whole in its concrete form from beginning to its end, instead of in its dissected, distorted and mutilated condition.

5.—To give to each of its readers "The Key of Knowledge," that they may unlock its deep mysteries and enter in and possess its richest, rarest and most precious truths.

6.—That the barriers of Superstition, Ignorance, Prejudice, Creedism, Skepticism, Agnosticism, Infidelity and Atheism with all other isms and cisms, may be dissolved before the searchlight of the perfect truth.

7.—That all who will read with honest care, may have every shadow of doubt removed as to whence they have come, what they are now, and what their eternal destiny will be.

And they that are wise shall shine
As the brightness of the firmament;
And they that turn many to righteousness
As the stars for ever and ever.

—Dan. 12: 3.

In its pages are unfolded in a plain, simple manner the great types and their antitypes of the whole Bible in a way that the common reader may easily understand them, and know the great outline plan of God contained therein.

The Cycles of time, from the beginning of creation to the consummation of time, are illustrated and carefully explained so all may easily understand them. The chapters on Genesis and Geology, and on the Darwinian theory of the evolution of man will be found unanswerable and conclusive on those much misused subjects. The theory of the first race being a race of giants is fully sustained by undisputable facts. The flood and its cause, the age of prehistoric man up to modern times, cause of decline, etc., are noted with care.

An outline of the book of Revelation, and the opening of the

seven seals, with a full explanation of their meaning is given. The first resurrection, the casting out of heaven of Satan, the return of the Jews to Palestine, the second coming of Christ, and his judgment of the nations at that time, with the signs and time of his second coming are carefully noted and made easy of comprehension from the book itself. The destruction of the Beast and False Prophet, who they are and when and how and why destroyed; the chaining of Satan for one thousand years, with the reign of Christ and his Saints for that period and the conditions prevailing at that time are made clear.

The Devil's last stand against God's people and his final doom; the final and last judgment of this earth, and its results, on down to the second death, and the final restoration, the year of Jubilee, are all given in a clear, plain way, with their types and antitypes and scriptural proofs.

This book has been written for those who love the truth, and will seek to know it; it does not fill its pages with the opinions of the best human authors, but is original in its scope and fullness of the Book of books.

The author believes the greatest crime of our age is the low ideal and conception of the "Foreordained plan of God" as it is so often given by its would-be apostles. This volume will tell its own story, more wonderful, marvelous and grand, of God and Man, and the unfolding of a world, than all the wisdom of man, or wildest conjectures of the theorist, or imaginations of the poet or artist ever could paint with pen or brush. Read it with the Bible as a guide by its side. Let preconceptions and prejudice make haste slowly, and reserve opinions for later dates while you read this book and its side companion, the Bible. For more than ten years has the author been pressed in spirit, and continuously urged to write this work. Hundreds of lectures have been given along its lines of Bible interpretation, with the result of the profoundest approbation of God's people, and the complete silencing of the critics of the Book. May it go forth on its mission of peace and truth in the "Name of our Lord and his Christ."

The Author.

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CHAPTER 1.

SCIENCE, NATURE AND REVELATION.

The Search for Truth—The Eternal Nature of Truth—Truth, the One Thing Needful—Nature Always True—Revelation, Purpose and Nature Of—Claims of the Bible—The Great Outline Plan of God as Shown In—"Creation, Time and Eternity"—The Architect of a World—The Ideal.

"What is Truth?" This question has come ringing down through all ages and is before us still. Those who have explored her realms the farthest have found themselves standing on the brink of a mighty ocean whose length and breadth have never been explored, and whose hidden depths have never yielded up their deeper hidden truths. Before this mighty ocean of "Creation, Time and Eternity" we all stand with troubled brow and perplexity of mind, eagerly scanning the distant horizon for the bark of truth that will bring us tidings from afar: but alas, while we pause and wonder, we see sun after sun sinking in its mighty billows, and our perplexities increase rather than diminish.

The greatest minds of all ages have asked this same question, then laid themselves the task of helping to answer it: some along one line, some along other opposing lines. Is the story of creation a truth, or must we look to other sources to obtain the "pearl of great price"? Will science be able to satisfactorily explain the past and unlock its secrets? Will she be able to give us a satisfactory answer for the present, and satisfy the longing heart for something more enduring, and a hope beyond of a better life? Will she be able to look into the future and unlock its secrets and unfold it to us?

Science after all is only knowledge, and the knowledge of today, though a fragmentary truth, may be only a vapor

tomorrow. "For now we know in part, and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away."—*Paul*. Science is knowledge, Art is the wisdom and skill of using it. Science that is false is not science, but all real knowledge stripped of error is Science, is truth: and truth is an ever present, an indestructible, an everlasting principle: therefore, "If we know the truth, the truth will make us free"; while anything to the contrary will leave us in darkness, doubt and fear, a poor anchor indeed to depend upon, with the certain knowledge that we shall come this way but once.

We conclude then that "truth" is what is needed; those great abiding principles which contain the germ of all that has been, is, or is to come. The germ truth, that this world was a globe, came near costing Columbus his life for advocating it, nevertheless it made man free from the most colossal error of that age, gave us a new world, and vindicated itself. So likewise comes the Man of Galilee to the world and says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." For advocating this doctrine he was put to death; and it is the purpose of this little volume to put this great question before its readers, from the standpoint of Science, Nature and Revelation: fully assured that all truth will and must harmonize, or must forever be relegated to the rear as unworthy the name of truth.

Nature is always a primary truth, which every scientist knows: and to work in perfect harmony with her, and keep her laws intact, means the attainment to the highest degree of success in her realms. The virtue of true science is her unfolding, and fuller development, while Revelation implies the reverse; it purposes to unfold the hidden things of "Creation, Time and Eternity," and reveal them to man in order to give him, not only a temporary truth, but an eternal truth, an everlasting hope based upon eternal principles.

If the Bible is the revealed truth of God to man, its scope and plan must be in harmony with the Being who gave it, his plans must be in it, past, present and future; his purposes revealed,—not only the details, but in outline as a whole. If it is revelation, then that means it is revealed, not hid, or made obscure and meaningless: yet such seems to be the popular opinion obtaining among many of its advocates. On the other hand its enemies have assailed it from every angle, assuming it to be the work of men, and have attempted to criticise it from such a standpoint. Taking the argument from this standpoint it would be the creature criticising the Creator; and if the creature is able, really able to criticise the Creator, then indeed he ceases to be such and from henceforth would have to take a subordinate position.

It is the purpose of this work to look at the Bible from the standpoint of science, nature and revelation, to give the doubter all the benefits his doubts entitle him to, the unbeliever all the benefits his unbelief give him after reading it; to eradicate as far as it may be the skepticism of the skeptical; to give the great outline plan of the Bible as a whole, and to let it stand or fall upon the "SEVEN PILLARS" which her wisdom has hewn out as the substructure upon which she has builded her house. Prov. 9: 1.

CLAIMS OF THE BIBLE.

The Bible claims for its author an Omnipotent God, infinite in knowledge and omnipresent, the Creator of the universe, and "upholding all things by the word of his power." Heb. 1: 3. The only authority it quotes is, "Thus saith the Lord." It makes no apologies for its demands upon man as a servant, or as a colaborer, or as a medium through which to carry on its work, but always speaks "as one having authority." Matt. 7: 28. It claims to hold a conditional destiny over every human being, of life and death. Its claims are as limitless as "Creation, Time and Eternity." Within its pages it claims to

unfold and reveal these: does it do so? Is such a thing possible? Can we grasp such a concept—the Creator revealing his plan to us as a whole? We at once perceive that this is the mightiest problem that has ever engaged the mind of mortal man. But may we not at least give the Book a fair chance to vindicate its claims from its own internal evidence? The author of this work sets himself the task to do this, and kindly asks the reader to reserve all criticism until he has read this book through,—every page of it, with a careful study of its original diagrams, and the original text with which it seeks to illuminate the Bible.

THE GREAT OUTLINE PLAN OF GOD IN CREATION, TIME AND
ETERNITY.

When an architect intends to do a work, it is first carefully put down in blue print, all the details are carefully worked out on paper, the object and design of the building are all gone over with a master hand, the material and time required to build it, and the skilled mechanics to do the work. It is built for a purpose. This is what the Bible claims. Beginning with a tiny model, it by degrees unfolds its great plan with a splendor and magnitude far beyond the conception of mortals. It is indeed an Evolution in Creation, before which we stand amazed; before which the evolutionary concept of man pales into insignificance, and at most is only a visible effect of a great primary cause.

Many eminent Biblical scholars have had glimpses of this unfolding as shown in the many types and shadows and cycles of time, and as revealed in prophecy; but as a rule they have only been fragmentary, or their value has been lost or marred by being made to serve some pet theory, or to bolster up some creed or hobby. “No prophecy of the scripture is of any private interpretation.” 2 Pet. 1: 20.

It requires a mighty conception to grasp the great master plan as revealed between Genesis 1: 1-3, and Rev. 21: 1-7.

"And he said unto me, It is done." Rev. 21: 6. "I am Alpha and Omega, the beginning and the end." In Gen. 1: 1, we see the Spirit of God move upon a mass of shapeless, unformed matter. In Rev. 21: 23, we see the finished product, a new world outshining the sun in its splendor. And yet in the mind of the Master Architect, all this was in blue print, all fully planned out before it was begun.

"The works were finished from the foundation of the world." Heb. 4: 3. And again, in Matt. 25: 34, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

God himself was the architect: "But he that built all things is God." Heb. 3: 4. Jesus Christ was coequal with him in all the work of creation: "All things were made by him; and without him was not anything made that was made." John 1: 3. Verse 10, "He was in the world, and the world was made by him, and the world knew him not"; and again in Heb. 1: 2, "Whom he has appointed heir of all things, by whom also he made the worlds."

We can the more clearly see and understand the great world plan of development from the standpoint of revelation, when our comprehension of it is in accordance with its teaching. When God finished his work he rested, and put man in charge of the work and told him to go forth and conquer the world and subdue it, and have dominion over it and all that was created. Gen. 1: 28, and 2: 2. The natural man has in a large measure done this, and is still doing so now under vastly improved conditions than it was possible before the advent of Christ and the ever increasing light of the teaching he gave. But while he was the Conqueror and Subduer of this world, he himself was conquered and doomed to death. This is the point in redemption: "Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou didst put all things in subjection under his feet. For in that he

subjected all things unto him, he left nothing that is not subject unto him. But now we see not yet all things subjected unto him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through suffering." Heb. 2: 7-10.

Much material is needed in the construction of a great building; much to the onlooker seems entirely useless, but the master mechanic knows it is absolutely essential for the completion of the structure. So in the economy of world building nothing is lost: the tiniest microbe, the smallest leaflet, though small and of momentary duration, fill their time and space and add their mite to the sum total of the great universe. A perfect God must needs be the author of perfect laws, each of which has its particular sphere in which to work, and having done its work, hands it over to its successor, who in turn does likewise, only to be superseded by others until the work is completed and the master's ideal stands out in bold relief, the finished product of an infinite mind. This is the beautiful ideal held forth by the God of our Bible, this is the unfulfilled meaning of his declaration in Gen. 1: 31: "And God saw everything that he had made, and behold, it was very good." For his works were finished from the foundation of the world, and he foresaw their completion. As "Adam was only a figure of him that was to come," so likewise was this first Eden only a figure or type of the one that is yet to come, so graphically and beautifully described in Rev. 21 and 22. While we find Satan in the first, not so in the second: up to the final judgment, Rev. 20: 7-10, he was a necessity as a scavenger of the creation, exercising control over his own and all that would be his, thus relieving God of their responsibility, as in Adam's case. In the last Eden,

“There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb’s book of life.” Rev. 21: 27. Thus we see the chaff burner’s work ends when there is no more chaff to burn; and God makes even his work to honor and praise him. Well may the Psalmist invoke the whole creation to praise God.

Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise him in the heights.
Praise ye him all his angels:
Praise ye him all his host.
Praise ye him, sun and moon:
Praise ye him, all ye stars of light.
Praise ye him, ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of Jehovah:
For he commanded and they were created.
He hath also established them for ever and ever.
He hath made a decree which shall not pass away.
Praise Jehovah from the earth,
Ye sea monsters, and all deeps:
Fire and hail, snow and vapor:
Stormy wind, fulfilling his word.

—Psalm 148.

CHAPTER 2.

GENESIS AND GEOLOGY.

The Bible Critics on Genesis and Geology—Rejecting the Bible: Its Effect—Intellectualism Against Faith: Its Result—Time in Creation and Geology—The Divine Key SEVEN.

It will be universally conceded that of all the questions confronting the Bible student, none holds a more disputed place than the account of the creation of this world as found in Genesis 1. It is our purpose in this chapter to make a comparison of the account here given, and of scientific Geology, as well known at this time. We are willing to concede to the critics, that if the Bible account of the origin of things material as seen about us will not bear a critical investigation, will not harmonize with well known facts in science, it will cast a shade of doubt upon all the rest of it. But if we find that it does not, but on the contrary is in perfect harmony with all the well established facts of Geology and its kindred science Paleontology, then this cloud of doubt as to the rest will be forever removed, and the great fact of its Divine inspiration must be self-apparent: because no one will for a moment give the human author of Genesis the credit of having been such an advanced scholar in the modern science of Geology as to be able to write even an approximately correct account of it; and to accredit it to guesswork, or the tradition of his age, is even more absurd, if the account is found correct.

It has been well said that the greatest enemies the Bible has ever had have been some of its own would-be exponents. Among the many conflicting theories of creedism, fanaticism, ignorance and doubt, the materialistic scholar has turned to other sources for his information, and has developed his theories from scientific investigation, with the result that his de-

structive criticism has brought discredit and doubt upon the inspiration of the Book. Their theories and doctrine of "The Evolution of Man" have taken deep root in the educational centers of the leading nations of the world; and not only so, but have penetrated into the remotest district schoolroom. But few of the modern common school text-books on Physical Geography do not lend credence and color to the "Darwinian theory" of the origin of man from the lower animals. The geological and anthropological exhibits at all the leading museums of the world are based upon the same theory in their methodical arrangement. Is it any wonder that the teachers and ministers who receive their school training at these institutions should be thoroughly tainted with this doctrine? Not any more so than that "like produces like," or that "cause produces effect." The scholar who rejects the Bible, with its account of creation, is driven to the alternative to account for man's presence on earth from some other source. There is but one other, and that is the Darwinian theory. Rather than look to the God of the Bible as his Head and Creator, he humbly acknowledges the Ape as his father.

WHAT IS THE EFFECT OF SUCH A THEORY ON MAN?

The originators of the theory of the evolution of man from the lower animals, and its advocates are infidels, atheists, agnostics or at best skeptics and doubters, though some of them get behind a pulpit. It is a most fruitful source of Athenian idolatry, the worship of the intellectual man to whom the preaching of the cross of Christ is foolishness. The result has been graphically depicted by Paul as the cause of the human family being plunged into midnight darkness, intellectually and spiritually, and with it, the lowest debased forms of physical degeneracy, licentiousness and idolatry. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness: because that which is known of God is manifest in them:

for God manifested it unto them. For the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity: that they may be without excuse: Because that knowing God, they glorified him not as God, neither gave him thanks: but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of fourfooted beasts, and creeping things." . . . For that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." Rom. 1: 18-25.

Paul's statement is a clear exposition of the cause of retrogression in the past of the human family; and as effect follows cause, so will it be, and even now shows itself in many ways.

TIME IN CREATION AND GEOLOGY.

One of the first arguments the critic holds against the Genesis account of the creation is that it claims that all things were created in six literal twenty-four hour days. Or more often perhaps this is the claim of those who really believe in the inspiration of the Bible, and have accepted this popular error as true. On the other hand the geologist looks at the strata of earth, laid down one upon another like the leaves of a book, and says, "Utterly impossible; this must have taken ages to accomplish by any law we are able to ascertain." Geology is certainly right here, but often indulges in the wildest speculation in regard to the time necessary to accomplish the work. Some statements place the ice age as having been in full progress over 240,000 years ago. Others (and among them some of our most modern men of good authority on the subject) claim that the ushering in of the ice period could not have exceeded 4,000 or 5,000 years ago. For time, we

refer our readers to the chapters devoted to the "Cycles of Time," where we trust a most satisfactory answer will be found to this question. Let us look at the text as found in Gen. 1, in regard to the question of time, and see its own most reasonable interpretation of it. "In the beginning" does not state how long ago, and no amount of guessing will change that definite fact. It is simply a statement of what was done "in the beginning," that is all; it does not say 6,000 years ago or any other time. In verse 5, we have this statement: "And God called the light Day, and the darkness he called Night." No indefinite statement in regard as to what he meant here. When he said "Day" he meant light, and that only; he said nothing about time, for what we now know as time was not yet in existence, and was not until the fourth period of creation. We see that the word day was used in two different ways in verse 5; one to denote light, in the first place, and lastly to designate a period of time, as to the length of which there is nothing at all here stated, except that a certain thing had been done from the beginning to the end of this specified time here called day, from the evening to the morning, or from the beginning to the end. The very language indicates that in each one of the six periods of creation a specific work was done, always followed by a period of rest.

In verses 14-18, we have the real key to the question of time. Here we have the earth taking its place in the solar system in its present relation to time. Light and darkness had not been divided in the three preceding periods of time; though the formation of the earth had been steadily going on and it had advanced far enough that the vegetable kingdom had been placed upon it. In verse 14 you will notice that day and night had not been separated at all yet. It is a well-established scientific theory that the earth in this, its formative period, was in a chaotic condition just as here indicated: self-luminous in places and at varying lengths of time, not specifically set in order of time, until the fourth period in crea-

tion. Here then we have time itself made. The earth takes its place and revolves on its axis, thus creating our twenty-four-hour period of time. Its circuit around the sun is our solar year, and the moon in its circuit around the earth, which it accomplishes in 29 days, 12 hours, 44 minutes and 3 seconds, makes the lunar month. Thus were the seasons, days and years established in this fourth great geological era in creation. The word day as used in the Bible, and in our own time, is quite flexible, and is used to designate various ages. In Genesis 2: 4, "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven." Here it is used in the same sense as in Gen. 1: 5, last clause, and in each of the succeeding days of creation. Again it is used in a similar sense in Gen. 2: 17: "For in the day thou eatest thereof thou shalt surely die." We will close this with a quotation from 2 Pet. 3: 8: "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day."

THE KEY TO THE CYCLES OF TIME, SEVEN.

We wish to call attention at this time to the figure seven in "Creation, Time and Eternity," as the Divine KEY through which God shows his mysteries, and unfolds the cycles of time until they merge into eternity. The seven days of the week are strictly arbitrary, being set side by God, the same as the seven weeks, the seven months, or the seven years: which see in the chapter on "The Cycles of Time, and Types and Their Antitypes."

CHAPTER 3.

GENESIS AND GEOLOGY COMPARED.

The Science of Geology—The First Creative Day, Gen. 1: 1-5--Second Creative Day, Gen. 1: 6-8—Third Period in Creation, Gen. 1: 9-13—The Vegetable Kingdom—Fourth Period in Creation, Gen. 1: 14-19—Fifth Period in Creation, Gen. 1: 20-23—Sixth Period in Creation, Gen. 1: 24-31—Creation of MAN.

We have seen in the preceding chapter that instead of science and Genesis conflicting, in regard to the time, there exists, really, a beautiful harmony between the two, and no room for division or dispute.

THE SCIENCE OF GEOLOGY.

Geology is that branch of science that deals with the earth's crust, and has theoretically constructed its crust from the interior out as seen in the various upheaved mountains, their bluffs, and deep chasms. Beginning with the lowest layers, which are the oldest formations, and through the successive strata which lie one upon the other like the leaves of a book, it determines the age to which each part belongs by what it contains: its vegetation, the amount and kinds of fossil remains, with various other reckonings.

It is this conclusive deduction of science that we want now to compare with the Genesis account of the very same thing. On page 39 is a simplified geological chart showing the geological eras, with the six creation days, placed in their order in parallel columns. Let us now look at them in a comparative way.

FIRST CREATIVE DAY. GEN. 1: 1-5.

“The earth was without form and void.” This is a simple statement that the earth was a shapeless mass of unformed matter, a mere nebulous star, such perhaps as may be seen on a clear night yet, even with the unaided eye. To this nebulous theory most astronomers and geologists agree, that this was the beginning of this world’s existence. That it is still enveloped with a heavy atmosphere, laden with all manner of gases and vapors, a part of its original form, is well known to all. That the interior is a mass of molten matter and fiery gas, is, I think, also undisputed. All these facts clearly point to just what we are here told it was in the beginning. We are told that upon this mass of unformed matter the Spirit of God moved. Critics agree that it began to move, or it never could have changed its shapeless mass into a beautiful world. But how, and why, they can not tell. No answer can be given, save the great first cause, “The Spirit of God moved upon it.”

Again we are informed that, “God said, Let there be light: and there was light.”

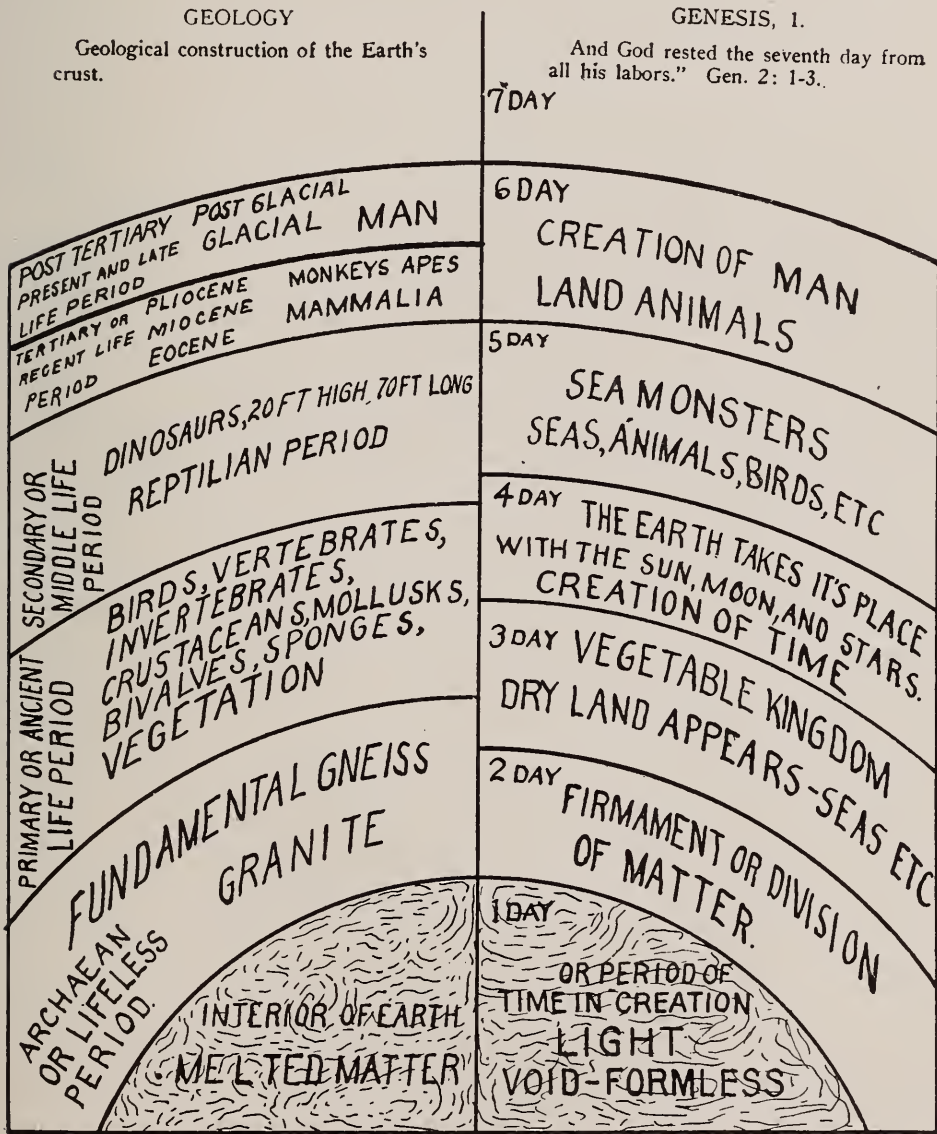
Light is the first law of life. This is an indisputable fundamental truth. The source of this light we are not told, only that it was not the sun, as that luminary did not take its place until the fourth period of creation. At the bottom of the chart we have the first period, which from the point of time and geology, is now the interior of the earth. We see that the agreement is absolutely perfect from every standpoint.

SECOND PERIOD IN CREATION. GEN. 1: 6-8.

In this, the second period, we have a division made, but notice that all is water above and below, with an open space between the upper and lower waters, just as it is now between the clouds and earth; only at this period of the earth, its

A comparative chart showing the complete harmony of scientific geology and paleontology with the first chapter of Genesis, in its description of the creation of the world.

Diagram No. 1.



crust was uniform all over it and consequently all under water as shown in the next period. In geology this is called the Archæan or lifeless period (see chart), because it is the most ancient geological formation, and is destitute of any signs of ancient life, containing no traces of vegetation or fossil remains, but is composed of granite rock of some kind. We see in geology again the best witness to the truthfulness of this, the second period of creation.

THIRD PERIOD IN CREATION. GEN. 1: 9-13.

“And God said, let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth: and the gathering together of the waters called he Seas.” All science will agree without controversy, that this was the next step in this world’s progress. We must ever bear in mind that all the author of Genesis does, is to record a brief statement of chronological facts. There were no dates; he gives the periods and order of time in which he did it, and what was done,—not how, but who did it. By looking at the great universal laws of nature as seen in their work on every hand, we see the work of God, and the mediums through which he works. In the separating of land and water, we have the law of contraction and expansion, caused by the action of heat and cold. The crust of the earth, which had just begun to form, was of a uniform thickness and evenness, and covered with water all over. As it began to cool and harden it also had to shrink. Take the illustration of the blacksmith and wagon tire;—the old way of cutting a piece out of the tire, then welding it, and heating the whole tire to expand it so it would go over the fellies, then pouring cold water on it to cool it off and shrink it, and we have a fair example of this universal law. In the case of the world’s crust shrinking, it could not break in as the interior was full, so we have the mountain ranges broken up. Each one of these great ranges represents a seam in the

earth's crust, broken repeatedly, and at different ages of the world's history. These broken up strata of earth often act as flues to the interior of the earth, and become active volcanoes. That which was not mountains or plains, became seas, etc. This very same process is still actively at work, and will continue, until the work is finished, which see in the closing chapters of this volume.

THE VEGETABLE KINGDOM.

“And God said, Let the earth bring forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.” By consulting the geological chart you will see the third day of creation, in which we have our first dry land and the bringing in of the vegetable kingdom, and the primary or ancient life period, represented in parallel columns, just as the Bible and geology give them. We find in the first crust of the earth no traces of vegetable life, but in the next we do. Lying immediately above the fundamental gneiss, the next layers begin to show traces of vegetable matter, but not until you advance far above the first traces of vegetation do we begin to meet with signs of life of a higher order,—sea shells, crinoids, etc. Reason would dictate to us that a perfect God would act in perfect harmony with a set of perfect laws, of which he is the Author. The laws which we are pleased to call “The Laws of Nature” are perfect. Therefore we see the harmony in the orderly manner of the creation. As fast as the earth had advanced far enough, a new order of things was established. When the soil was ready, God created or planted the vegetable kingdom; and this law, as we shall see, holds good until it has worked out its completed work, in the destiny of this world.

FOURTH PERIOD IN CREATION. GEN. 1: 14-19.

As previously noted, in this period we have this world taking its place in the solar system, in its relation with the sun,

moon and stars. And for the first time in its existence, a division of time begins, in days, months and years, also in seasons. From a chaotic state, it now begins its existence as an organized world, among the worlds.

There is no deductive science among men that can really throw any light upon this subject from a mere human standpoint; it is too deep. That it is a positive fact, a living truth, we all bear record. The inspired Author of Genesis alone dares to locate the time in creation when this world stepped out of its dressing room, and took its place among its sister worlds. Well may we say to the destructive critic, who doubts and wonders and gropes in his unbelief, in the language of God to Job, "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon were the foundations thereof fastened? Or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy? . . . Canst thou bind the cluster of the Pleiades, or loose the bands of Orion? Canst thou lead forth the Mazzaroth in their season? Or canst thou guide the Bear with her train? Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth? . . . He that argueth with God let him answer it." Job 38: 4-7, 31; 40: 2.

This fourth period would naturally not show in the science of geology, and does not indicate here any cessation of the creative work already begun. And that the work of these creative days lapped over each other, there is no doubt, or reason in the text for disbelieving. The text is a very brief statement of the facts of creation: and in each case gives only the central truths of what was done in that great geological period.

FIFTH PERIOD IN CREATION. GEN. 1: 20-23.

“And God said, Let the waters swarm with swarms of living creatures, and let birds fly in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.”

A more graphic or truthful picture of the Secondary or Middle Life Period can not be written than stated by the inspired writer of Genesis in the above words. No mammalia, or land animals, in this fifth period of creation; only the seas or waters are populated, and the birds of the air are brought forth. This is exactly what we find in geology. Following immediately upon the vegetation of the lower strata in the earth's crust we find these swarms of bivalves, crustaceans, mollusks, invertebrates, vertebrates, amphibians, birds, reptiles, sea-monsters, etc. And as time gave them opportunity to multiply and spread, they increased and did indeed “fill the seas.” We also find that birds flew above the earth in this age, and their remains are found in the same strata with the other creatures of that age, long ere we find any of the distinctly land animals. This fifth period, in which Gen. 1: 21 says God created the great sea-monsters (American Standard Version Bible), is the Reptilian period in geology. Much of what is now land was at that time shallow seas, perpetually warm under a tropical climate, as the vegetation shows, in its abundance, size and kinds. These were the home of swarming millions of hideous sea-monsters; huge bats with a spread of thirty feet of wing; the mighty dinosaur, or huge swimming lizards, some of which attained a length of over ninety feet. More than fifty species of this monster alone, have been identified. The amphicoelias, which stood on all fours and attained a height of fifteen feet (3 feet taller than Jumbo) and sixty feet in length. The Atlantosaur was much larger. The four-

toed *Apatosaurus*, a fine specimen of which was found near Grand Junction, Colorado, in 1901 by Paleontologist Marsh, and is now in the Field Columbian Museum of Chicago. The skeleton of this mighty monster stands twenty feet high (eight feet higher than Jumbo, the largest mammal of modern times), and seventy feet long.

We add this list as the very best evidence of the complete harmony of Genesis and Geology: it needs none other, it is self-vindicating.

SIXTH PERIOD IN CREATION. GEN. 1: 24-31.

“And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.”

Here, in the last period of creation, we have the mammals, or land animals created,—the highest in order below man, and in the first of the day according to the order of naming. This period in geology is the Tertiary or recent life period, and as we have seen in all the other days of creation, it is in complete harmony with the statements in Genesis. The simple fact that any one animal or species may be found wanting at one place, is easily accounted for, as the conditions, or its enemies, or a score of other causes may have prevented it, just as they do now. All the readings of geology are exceedingly meager and faulty, when they attempt to go into details, while in outline as a whole it is entirely trustworthy. This fact is universally admitted by all scientists. The breaking up of the earth's crust caused all kinds of jumbling and tiltings and slidings of its strata. This often tends to confuse the geologist,—the wearing away of immense sections by erosion, and the filling up of great valleys and chasms in all ages, mixing the various geological formations. Again we find that a pre-conceived theory often decides the conclusion, and in such cases a little apparent evidence that is favorable may outweigh the real truth itself in the estimate of the one that

is seeking to establish it. We have an extreme case of this kind in the biased judgment of the Jewish Sanhedrin, passing sentence on the innocent Savior.

The crowning masterpiece of the creative genius of God as recorded in Gen. 1: 23-30 is MAN. That man was the latest arrival on earth, is an undisputed geological fact. In the following chapter the origin of man will be more fully discussed. In the comparison of Genesis and geology we have given a brief statement of both sides, in order to simplify it for the common reader, feeling assured that such a comparison of fundamental truth from science, nature and revelation, as revealed from the extreme points of view by their advocates, can but be the complete vindicator of the truth of the Bible. Thus we will be prepared for the fuller, deeper truths which lie hidden beneath the simple Bible story of God's dealing with man.

CHAPTER 4.

THE ORIGIN OF MAN.

The Darwinian Theory of the Origin of Man—Effect of This Teaching—Quotations from Various Writers on the Evolution Theory—Fossils, Conjectures and Suppositions the Basis of the Darwinian Theory.

THE DARWINIAN THEORY OF THE ORIGIN OF MAN.

Charles Darwin, a celebrated English naturalist, wrote a work in 1859 entitled, "The Origin of Species," and in 1871, another work entitled "The Descent of Man." The theory in brief as set forth in his works is: that all living forms now existing originally sprang from one common parent stock of a single cell being; the keynote of the theory being natural selection, or the survival of the fittest,—coming down through limitless ages in their developments and changes, gradually but surely unfolding along many different lines; some becoming extinct, others steadily advancing from lower to higher forms; up through reptiles, birds, mammals, the various monkeys, apes, baboons, chimpanzees, and at last Man; man also coming through a long series of changes from the most primitive ape-like man, the wild savages, semicivilized, on up to his present being.

This doctrine has been ably defended by many eminent scholars, among others Prof. E. H. Haeckel, of the University of Jena. He is author of a number of works on the subject; in fact, he devoted his life to the subject of evolution, and wrote a book on "the Evolution of Man," in which he supported the Darwinian theory. A theory from such a source has gone forth along all lines of educational work, until it

has touched the remotest bounds of the educated and civilized world. Not only so, but its influence is severely felt, and an awful crop of infidelity, atheism, agnosticism and skepticism is now its harvest to reap. Many of our colleges have become hot-beds of infidelity; and the teachers who go out from them usually are like them, or so badly tainted that the Bible ever after takes a secondary place in their minds, and is held largely as a book filled with traditions. The Bible story of creation is set aside as merest fiction, or as one eminent(?) divine proclaimed from the pulpit, "A poetical fancy." And this is a very common occurrence among a large and ever increasing class of the modern clergy, tainted as they are with this Darwinian doctrine of the origin of man.

In "Hinman's Eclectic Physical Geography," series 1897, published by the American Book Co., of Chicago, Ill., we have this statement, in regard to the origin of man from the lower animals: "The development of man was due to the power of speech. Monkeys lacked that, though man sprang from the same line of beings. The difference is like two watches—the one stops because out of fix; the other goes on." It calls the Bible record, "tradition or history of 4,000 or 5,000 years." (The Bible shows its own record of the creation of man to be over 5,900 years, with six great geological periods back of that.) The result of this teaching is being felt more and more. The Bible, with its story of "Man being created in the image and likeness of his Maker," is now being everywhere (in this land of the free) driven out of the back door of our public schools, while the monkey-made man comes boldly walking in the front door.

All kinds of wild, speculative theories appear in our journals from time to time. We give a few samples of these by way of comparison. Here is one that appeared in one of our western papers lately, after making the rounds of the general press:

HUMAN BONES FOUND MAY BE 170,000 YEARS OLD.

“PARIS, Dec. 16.—Abbes Bouysson and Bardon, who are conducting excavations at Chapelle Aux Saintes, in the Correze department, have discovered what are believed to be the oldest human remains, dating back 170,000 years, in the middle of the pleistocene age, the earliest period of geological history. The skull presents a strong resemblance to that of a monkey, having a long jaw and being devoid of canine teeth. The other bones are arched, showing that man usually walked on all fours. The skeleton has been acquired by the Natural History Museum of Paris.”

Monkeys lived in that geological period, and the above description is that of a monkey, and not of a man, no doubt. It perhaps was some 12,000 or 13,000 years old, as the monkeys belonged to the mammals, and they were created in the fore part of the sixth period of creation.

Below we give another article by a contributor to the *Scientific American* of Nov. 18, 1905:

“The furthest removed ancestor of man seems to be the famous *Pithecanthropus erectus*. In course of the year 1891 and 1892, as may be remembered, a physician in the Dutch army, Eugene Dubois, discovered near Trinil, on the island of Java, some bones of puzzling appearance and with characteristics intermediate between those of a man and those of an anthropoid ape.

“There, in a deposit undoubtedly of the Tertiary epoch, were a complete skull, a femur, and two molars. Simple as were these remains, they nevertheless sufficed for assigning to its proper place and rank in the animal hierarchy the being from which they came. It belongs between the anthropoid ape, the gibbon, and man himself. The femur, whose form indicates adaptation to an erect posture, reveals man; the skull, whose capacity is too small for man but a little too large for an ape, reveals a superior anthropoid. The remains were in a

state of fossilization corresponding to their antiquity and permitting them to be handled without danger of breaking them. They were exhibited throughout Europe and submitted to the examination of all competent anatomists." Here follows a list of some ten names of those who examined these bones. Barring all the possibility of fraud and mistakes of the find in these fossil remains of some ancient creature, there remains but one bone by which any judgment could be based upon as to what it was; and this bone can be reproduced from a thousand living creatures of today, not at all related to man, which the most competent anatomist would be puzzled to locate in the absence of any more evidence. These four bones may have belonged to four entirely different creatures, and may have lived thousands of years apart. These two articles are given to show to what extremely attenuated and far-fetched evidence our evolutionist friends are driven to bolster up their theory. From an excellent article on the doctrine of Evolution published in 1907 in the *Scientific American*, we quote the following extract:

CHANGES IN PALEONTOLOGY SINCE DARWIN'S DAY.

"But, however numerous are the gradational forms which have been brought to light, Darwin's principle of the imperfection of the geological record is in no wise superseded. It still remains true that the theory of evolution must stand or fall according to our judgment of the adequacy of that principle of Darwin. If the fossils accessible to observation and collected in our museums afford an approximately complete representation of the life that has existed in past ages, THERE IS CERTAINLY NO STANDING GROUND FOR ANY THEORY OF EVOLUTION."

This article was written by an evolutionist, and is a frank confession of the truth, to which the writer can add his own personal observation, made in the museums, and the field of

nature study. The fossils, as indicated above, are what the Darwinian theory of the origin of man rests on; they are the whole foundation. The rest is conjecture and supposition.

We quote again from the above article, which also quotes Darwin, in comparing the past and present proofs on the evolution of man:

“In the conclusion of Darwin’s chapter on the subject, he used a striking illustration: ‘I look at the natural geological record as a history of the world imperfectly kept and written in a changing dialect. Of this history we possess the last volume alone, relating only to two or three centuries. Of this volume, only here and there a short chapter has been preserved; and of each page, only here and there a few lines.’ In the light of our present knowledge of geological history, we are able to see that even this striking illustration fails to do full justice to the subject. The imperfection of the record consists not merely in the fact that some of the chapters are missing. It appears most strongly when we inquire what chapters are missing.”

We see from the above confession of Darwin on what a slender thread of evidence his hypothesis rests. And after fifty years of the most profound investigation on the subject, and the widest research, this same evidence, instead of having been strengthened, is considered weaker.

We will put our evolutionist friend on the witness stand once more on this line of evidence. Nothing can be more fair than to weigh any theory first by its own weight of evidence; and no evidence is more fatal than its own, if found weak, faulty or wanting. We call especial attention to the following quotation, as being strongly against the evolution theory, and as wholly favoring the periodical creation theory. The quotation is from the same author, who is in turn quoting from other evolutionists, and confirming their statement:

“We have come to recognize that comparatively short periods of rapid geographical change alternate with long periods

of relative stability or slowly progressive change. This is, in substance, the doctrine of critical periods as formulated by Le Conte. It is precisely in those critical periods that the record fails, and the gap is indicated by unconformability."

A time when these records seem to fail and such breaks come in the geological record of the earth's crust, as above stated, is just what we would expect when God created a new order of beings, and with it, brought in new environments and geological conditions, such as we find occurred at the glacial period, or would occur at any time past in the terrific convulsions of nature in its mighty upheavals of the earth's crust.

CHAPTER 5.

THE ORIGIN OF MAN.—CONTINUED.

BUT TWO THEORIES OF MAN'S ORIGIN—Darwin and the Bible—The "Ideal MAN"—Man as He Was at Creation—The Law of "The Survival of the Fittest"—Physical Perfection in the Early Types—Paleontological Specimens of Recent Finds.

In the preceding chapter, we have introduced evolution from its own records. The honest reader may here ask the question: "If the Darwinian theory of the evolution of man from the lower animals to his present state rests upon such a frail foundation, why does it continue to find so many advocates, and that among the scholars of the world?" In reply we will say that all theories, all systems of theology, all cults and creeds of whatever kind, from Orient to Occident, have had their defenders and supporters among the scholars, and have not been wanting in intellectual giants to champion their cause. In this case we have materialism against spirituality; the natural against the supernatural. In the language of the great apostle Paul, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." 1 Cor. 2:14.

BUT TWO THEORIES AS TO THE ORIGIN OF MAN.

There are but two theories as to the origin of man. One is founded on the Bible, the other the Darwinian theory that he was evolved from the lower creatures. He who rejects the first is driven to accept Darwinism, or nothing. The teacher does not like to turn his pupil away with nothing when confronted with this great question, therefore he is asked to believe one of the two theories.

THE BIBLE THEORY.

"What man is there of you, who, if his son shall ask him for a loaf, will give him a stone?" Matt. 7: 9.

What can be more lofty, beautiful and refining than the thought that God has created us in his own image and likeness? and what crowns of honor and glory more could he have bestowed upon us than to give us dominion over all this beautiful earth? What is so completely satisfying to the longing heart, as the promise of "eternal life through Jesus Christ our Lord"? We are told that "God saw everything that he had made, and behold, it was very good." Gen. 1: 31.

THE IDEAL MAN.

If man was created in the very beginning of his existence "in the image and likeness of his Creator," we would hardly look for a missing link, a cross between the monkey and the present man, as his ancestor. We would look for a true type of the original being, though undeveloped in his faculties, yet possessing all the attributes, in a degree, of the one in whose image and likeness he was created. Not only would we look for such a being, but one whose possibilities for development were like his Creator. This is the ideal man we find held before us in the Bible.

FIRST ADAM ONLY A FIGURE OF CHRIST WHO WAS YET TO COME,
THE PERFECT MAN. ROM. 5: 14.

The inspired writer Paul places this type and its antitype before us in a clear and forceful way. "So also it is written, The first man Adam became a living soul. The last Adam became a lifegiving spirit. Howbeit that is not first which is spiritual, but that which is natural. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image

of the heavenly." 1 Cor. 15: 45-49. The spiritual Christ is the ideal man, here clothed with immortality, "being the effulgence of his glory, and the very image of his substance and upholding all things by the word of his power." Heb. 1: 3. Not a figure or a type only, but the ideal of man and God. And this is the real man that our God sets before us: "We know that, if he shall be manifested, WE SHALL BE LIKE HIM: for we shall see him as he is." 1 John 3: 2. (For the completion of this thought on the ideal of this world, and man, see the chapter on "The Seven Kingdoms" and "The Age of Man.")

MAN AS HE WAS AT CREATION.

If this is the ideal man that is to be, what was the original man as he was when first created? In this great question we have the point of contact, the disputed ground, the place where the Bible theory of creation, and the theory of evolution, are as far apart as two opposites can be. The constant effort on the part of the evolutionist has been to show that the first creatures were very inferior in their physical make-up,—a theory absolutely necessary to sustain the doctrine of Darwinism. Therefore, as has already been noted, every effort has been made to find the missing link between man and the anthropoid ape: all have failed.

The facts in creation are these: That all creatures, when first created, were physically perfect, each possessing a limited field of development and variation, but like all the laws of nature, were each limited to their special time and place in the economy of creation. This law is so self-evident today that it needs scarcely any comment. To illustrate: take any plant or animal, place it under different environments from that which it has been habitually in for a long period of time, or half starve it, or give it a complete change of climate, or from a wild state to a cultivated state, or reverse any of these, with many other conditions, and a great variety of changes

will take place. Some will bring out the best there is in them, while others will retrograde by being so treated, or be exterminated. What geology has found is this, that the first creatures we find lowest down in the earth's crust, of any given kind, are just as perfect as any specimens of their kind that are ever found in a later geological era. This fact has confronted them at every step and has always proved itself an insurmountable obstacle. This fact accounts for the sudden and abrupt changes in many of the geological strata. This fact is just what we would look for in creation, and after all is only a new basis of the law of "the survival of the fittest." Was not this law thoroughly vindicated by God when he destroyed the world with a flood, and saved just what he saw was fit? And is not this just what we would look for in an all-wise Creator in his evolution of a world? Each of the successive ages in creation is an advance over the previous one, and new forms of life were needed to develop it, while some of the old forms of life were useless, or dangerous to its progressive stage. The wicked men of the antediluvian world were no exception to this rule.

PHYSICAL PERFECTION IN EARLY TYPES.

That physical perfection existed in the earliest creatures, as great as, or even greater than, at a later period of their existence, is we think beyond a doubt true. The author of this work has spent much time in investigating this subject first-handed, in nature's wealth of inexhaustible mines, and in the museums of our land. We have taken out thousands of specimens, from the lowest formations to the latest living ones. What we have found is the fact that there are no living specimens of today that are in any wise more beautiful or perfect than the first ones lower down, of the same order. We have taken from the coal measures a perfect specimen of fossil fish, of the salmon family, just as perfect as any "Royal Chinook" that ever scaled the Columbia River rapids. The

mud mussels and clams, as well as the well-known periwinkles that inhabit every pond and creek, and are familiar to all, were just the same in that far distant epoch of the world's history as they are today. A water snail (Ammonite) six feet across by twelve inches thick has been taken from the cretaceous period. In the same period lived cockroaches twelve inches long. (A modern cockroach is usually about one inch long.) Dragonflies that attained a spread of wings of over twenty-six inches were common. A modern dragonfly sometimes reaches a spread of four inches.

Discoveries of the remains of prehistoric animals have thrown much light upon this subject. The huge monsters that lived in the reptilian period, to which we have already referred, were far larger and more numerous than they have ever been since. Many of them must have reached the size of our modern whales. The specimen secured by Prof. Marsh, and now in the Field Columbian Museum, is a representative type of that age. It rears its mighty skeleton form twenty feet in height and seventy in length, and made a track more than two yards long. There were many different kinds of these immense beasts in that age. The living representative types, the crocodiles and alligators, are indeed pigmies in comparison to these huge monsters of the past ages. The sharks of the tertiary period attained a length of seventy feet; a modern shark about thirty. Kangaroos, at best, may attain the size and weight of a man, in this age. Fossil remains show they attained a size then nearly as large as our present hippopotamus. A hog-like mammal has been found in the upper Oligocene strata, much larger than any modern horse.

But we will now notice a few of the later animals that have lived just before man's arrival upon earth, and see if this rule will hold good all the way through. The apes, monkeys, etc., show the same thing. Mr. Darwin's oldest specimen was some seven feet in height. According to his theory he ought to have been an insignificant little fellow, and developed by

degrees into a monkey of large proportion, and so on up into a real man. We come down to still later periods of time; in geology we call them the Pre-glacial, Glacial and Post-glacial periods, meaning before, during and after the glacial period. This period corresponds with the period before the flood and after the flood in the Bible accounts, as we are not completely out of the glacial period yet.

CHAPTER 6.

THE ORIGIN OF MAN.—CONTINUED.

The Human Period in Geology and Creation—Giant Skeletons of Prehistoric Animals—An Elephant Twenty-three Feet High—Will This Law Hold Good for Man?—Human Giants—Bible Accounts—Historical Accounts—Recent Finds of Giant Human Skeletons from Seven to Fifteen Feet High—Finds of a Prehistoric Race of Giants in California—Prehistoric Giants in Maryland—Prehistoric Giants in Texas.

The "Human period" in geology is that period of this earth since man has been living on it, and is determined by the remains of human beings which are being found. These may be composed of skeletons, weapons, cooking utensils, their buildings, etc. They are never found in the solid crust of the earth, but in the caves and loose earth where they were either washed under, or placed, in their burial. They are often found in old tombs, sometimes in the pits, and rifts of rocks. There is no more fruitful field of wild conjecture than the attempt to assign the length of time they have been there, by any theory that the Paleontologist has. Yet, when we accept the Bible account, we come to close data. It may be safely assumed that all animals whose remains are found in the same deposits that contain human remains, lived contemporaneous with man, and therefore belong to the human period of this earth's existence. We have already found in the periods preceding the human period, the law that all creatures were largest and best first, and degenerated, or became extinct in a later period, only to be superseded by a new and higher order. We will now follow this law down through the human period. Let the reader remember clearly the period of time we are now in,—the last period in Geology, and the last day of the Bible creation,—the human period in both.

The Great Sloth, a giant bear as large as any of our modern elephants, lived during the post-tertiary period. This animal attained a size more than one hundred times as large as any of the modern sloths. The buffalo roamed over the same territory in the United States at that time as he did when America was first settled by the white man. But he was a vastly different looking creature, in size. Quite a number of his skeletons, in part, have been recovered. Some of them in life would have measured ten feet from tip to tip of their massive horns. The author was informed of a complete skeleton that was found in Texas, in the bed of a ravine, while a well was being sunk: the bones were some ten feet below the surface, and were all recovered. This monster specimen stood ten feet in height, and no doubt was an average specimen for his day. Specimens of this immense prehistoric bison have been found as far north as the Yukon River, Alaska.

In 1882, while making a cut through a bank of clay in Kentucky, the workmen came upon a huge skeleton of some prehistoric animal. Mr. Farrow, the foreman, had the dirt removed as carefully as possible, and made the following measurements, which he sent to the *Scientific American*, and were published in that journal Nov. 4, 1882:

Length of animal, 40 feet. Height, 23 feet 8 inches. Length of head, 15 feet 4 inches. Across the knee, 18½ inches. Leg from shoulder blade to ankle, 14 feet 7 inches. Shoulder blade, 3 feet 5 inches wide. One tooth 3 inches wide and 5½ inches long. A piece of a tusk measured 15 inches in diameter where it joined the head. This monster was over eleven feet taller than Jumbo, the largest mammal of modern times. Molar teeth of the mastodon have been found weighing 17 pounds, and tusks 15 feet long, and weighing as much as 500 pounds. They were quite plentiful in Alaska and Siberia, as their remains show. Among the other monster animals that have lived down to man's time are the Mammoth, the Great Cave Bear, the Hairy Rhinoceros and

Irish Elk. Numerous others of like proportions lived with early man.

WILL THIS LAW HOLD GOOD FOR MAN?

We reach the climax in man: we eagerly ask ourselves the question, will this same law hold good for man as it did for the rest of creation? Having found this to be a universal law throughout all creation, it would indeed be strange if it would not continue to exist until the work of the Creator was all finished. Let us now take up the evidence in regard to man himself. "And God created man in his own image, in the image of God created he him: male and female created he them." Gen. 1: 27.

According to the Darwinian theory, we would look for a little, wild, hairy fellow not far removed from the anthropoid ape, climbing around in the trees not unlike his father the monkey. Turning first to the sacred record, let us see what evidence it gives as to the early man's physical make-up. In Genesis 6: 5, we read, "And there were giants in the earth in those days." This is the second intimation we have in the Bible as to man's physical make-up: the other being that God had made him good, or perfect, and in his own image. In this last, we learn that there were giants in the earth before the flood. Now a giant at that time would mean a human being above the average size of the race, the same as it does now.

In Abraham's day there were a number of races of giants living on the east side of the river Jordan and around the Dead Sea. These were defeated by Chedorlaomer and his allies about B. C. 1915. Three of these are named in Gen. 14, the Rephaims, Zuzims and Emims. We find these under the name of Anakims, Avims, Zuzummims and various other tribal names, still living in this same territory, 400 years later. When the twelve spies brought in their report, these giants were the chief terror to the people: "All the people we saw in it are men of a great stature. And there we saw the giants,

the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13: 32-33. Faithful old Joshua testifies to the same thing, that the people were strong, and their cities were walled and very great; and that the sons of Anak dwelt there. Caleb, some 40 years later, at the conquest of Canaan, drove these giants out of Hebron; see Joshua 15: 13, 14. These Anakims were held in great fear by the surrounding tribes, and their name was a proverb among them; "Who can stand before the children of Anak?" Deut. 9: 2.

On the east side of Jordan lived the Amorites, a tribe of mighty giants, whose stature and strength are described by the prophet Amos as being like cedars for height, and oaks for strength. Amos 2: 9. They are also mentioned by Joshua as giants: Joshua 12: 4; 13: 12. At the time these were overthrown by the invading Israelites, the giant, King Og, ruled over them: he and all his people were slain. As proof of his great stature his iron bedstead was preserved as a trophy (Deut. 3: 11), and was 9 cubits long by 4 wide. This, according to Smith and other authorities, would be 7 feet wide, by 15 feet 9 inches long. This is the earliest recorded measurement, and gives us a glimpse of the actual size of these people.

We still find a remnant of the giants in King David's time, B. C. 1063. David's men slew four of them: 2 Sam. 21: 15-22. And David when but a youth slew Goliath, whose height was 10 feet 6 inches. However, those who discredit the Bible narrative call these accounts traditions, myths, etc. Therefore we turn to the prehistoric remains of man for further light upon this subject. Many volumes have been written on this controverted subject, and all advocates of the theory that there ever existed a race of antediluvian giants were thought to have been silenced. True, the early Greek literature and others abounded in references to giants, but they

were full of myth of all kinds, and we will not use them as authority.

Today, because of the advocates of Darwinism, this question of the race at one time having been physically larger and stronger, has fallen into disrepute among the scholars. We have some startling facts on this question to place before our readers, which we believe will fully vindicate what we have already quoted and said about the Bible account.

A number of credible historians make mention of giants in their writings, among them the great naturalist Pliny. Crudence is in complete harmony with the Bible on the subject of a prehistoric race of giants. Buffon's *Natural History* states that "there is no doubt of giants having been 10, 12, and perhaps 15 feet high."

RECENT FINDS OF GIANT SKELETON OF HUMAN BEINGS.

Within the present century Plater's giant skeleton was accepted as a genuine relic of a race of giants who once inhabited the earth, and there is nothing to disprove this theory in the light of the evidence we have to offer. While the writer was in the city of Danville, Ill., some years ago, a human skeleton was on exhibition in that city, which was over nine feet in length. It was of great age and had been found in one of our eastern States. The author of this work vouches for its genuineness.

There is not one historic record, to the author's knowledge, outside of the Bible, of a human being of this size. That this one should have been more than an average sized man we do not believe in the light of evidences at hand. How very improbable it would be, if it should have been an extra large man for his age, one perhaps among a thousand, that he should be the one found and not another. The improbability of this may be seen in the fact that all the graves of the last one hundred years, if dug up today, would not yield one such specimen. We conclude that this man was not a giant of his race, but one of a race of giants.

PREHISTORIC GIANTS IN CALIFORNIA.

From the *Oregon Sunday Journal*, of Jan. 7, 1906, we quote the following extract: "GIANT SKELETONS ARE UNEARTHED. Burial ground of prehistoric race of big people is discovered. Bones three times as large as the average man. Remains covered over with a blanket of small stones to the depth of some six inches; rocks of a bright hue."

Following the headlines we quote again: "San Jose, Cal., Jan. 6. . . . A constant stream of humanity passed through the little narrow lane which leads from Keys Street road to the clay pit of the Remillard Brick Co., in which has been discovered the mammoth burying ground of a prehistoric people. . . . The only systematic exploration that was allowed was conducted by a party of students under the leadership of W. H. Merrill and E. Lamb, of Stanford University. These men after several hours' work succeeded in uncovering a giant skeleton, which from its surroundings and isolation from other skeletons was evidently that of a man of some prominence among the people of his time. As was the case with all the other skeletons unearthed, this one was covered with a blanket of small stones to the depth of six inches. In this case, however, the stones were of bright hue, white, pink and reddish rocks having been picked out for the grave cap of the dead chief or whosoever he may have been. Over the center of the grave and beneath the covering of small stones was a large stone mortar or meal pot. It is of granite and ground perfectly smooth both outside and inside. Near by was a long-bladed knife of flint. The bones of the skeleton were much larger than in that of the ordinary man and indicated that the person in life was a veritable giant. For instance, the bones of the fingers, found in a fair state of preservation, were almost three times as large as in the hand bones of the average mortal. . . . Numerous other stone articles for cooking purposes, with the bones of slaughtered

animals, were found. These remains clearly point to the very earliest inhabitants of the world: and they, a race of monstrous proportion. The care for the dead, with the other things found, shows a high degree of mental attainment. The fact that they were buried under a deep deposit of clay, and practically undisturbed, shows that they are antediluvian or preglacial."

REMAINS OF PREHISTORIC GIANTS FOUND IN MARYLAND.

We quote the following from the *Christian Herald* of Aug. 2, 1905: "From Baltimore, Md., comes the news of an interesting discovery. Students of the Maryland Academy of Science have found on the banks of the Choptank River, a number of gigantic skeletons. Some of them measure fully eight feet. . . . The collection comprises eight skeletons, of which some are women and children. They are not all complete, but the larger bones have been found, and there is at least one complete skeleton of an adult man. The discovery is considered one of the most important, from the standpoint of anthropology, that has been made in years. The bones can not be of recent burial, but must have lain there for centuries. The formation of the ground above the graves gives every evidence of this. During the excavation the remains of camps of later Indians were revealed. These consisted of oyster shell heaps, charred and burned earth and fragments of cooking utensils. These were fully ten feet above the graves which contained the gigantic skeletons. In spite of their huge stature and magnificent physique they have left no trace of their lives, except their skeletons now discovered."

In this discovery we have the one in California duplicated in almost every particular, showing that they belonged not only to the same family, but to the same period of time. Were there no other evidence, we would feel that the Bible record of an antediluvian race of giants was fully sustained. But there is plenty more as we shall see.

REMAINS OF PREHISTORIC GIANTS FOUND IN TEXAS.

(*Weekly Recorder*.) "San Antonio, Texas, Sept. 15, 1900. Parts of skeletons thought to belong to prehistoric man were brought to light a few days ago by workmen digging in one of the municipal gravel pits north of San Pedro Park. The pit is situated against the side of a hill and several small caves have already been laid bare by the removal of gravel. In none of them, however, had anything been found. The geological nature of the hill is of the upper cretaceous, consisting of white, soft limestone, a material especially favorable to the forming of caves by the action of water. That the remains found do not belong to modern times is shown in the first place by the deposit of gravel closing the cave and belonging to the pleistocene period, and secondly by the size of the bones. Built in the proportions as known to us, the remains must have formed a man over seven feet tall. Since the Indians who formerly inhabited these parts never attained this great height, the problem of identity is as interesting as it is obscure. Evidently primitive man on the American continent lived under similar conditions as in Europe, where his remains are found in the caves of Jura."

That this giant is another one of the antediluvian race, belonging to the same race and same period as the ones found in California and Maryland, no well informed scholar would dispute. His estimated height is rather less than it most likely was, and it may have been over nine feet. The location of the find leaves no doubt as to where he belongs. No human beings lived on earth in an earlier age. We call the reader's attention to the fact that from the creation to the flood was a period of 1600 years, and afforded ample time for the populating of the whole world. (See chapter on "The Age of Man.")

CHAPTER 7.

THE ORIGIN OF MAN.—CONTINUED.

Prehistoric Man a Giant Race—The Mound Builders—Giants in Mexico—One from Cape Colony, Africa—A Ten Foot Giant Found in Northern Russia—The Great Fixed Law—A Higher Order Must Succeed the Lower—The “Christ,” This New Creature—The Self-confessed Failure of the Darwinian Theory—Rapid Changes Sweeping Over the Earth—The Cause of the Races Dying Out.

MODERN DISCOVERIES OF A RACE OF PREHISTORIC GIANTS, ETC.

THE MOUND BUILDERS.

Throughout the eastern part of the United States we find many large mounds evidently built by human agency in a prehistoric age. Some of these mounds are more than a hundred feet high and cover acres of ground. That these are the work of man there is, I think, no doubt. Investigation in the past have brought some facts to light concerning them. A hole was sunk in the top of one to the depth of 100 feet, and all that was found in that place was a number of logs piled together. On the north side, half way up from the base, another hole was sunk. At this place a skeleton of a human being was found. An aged man living near by who was present when the skeleton was found, stated that it was in a fair state of preservation and of gigantic size. The jaws were large enough to place on the outside of an ordinary man's face, and slip his hand between it and the face. This represents a man of nine or ten feet in height. In the excavation of another mound, a skeleton was found in a sitting posture, facing the rising sun. This skeleton measured ten feet in height. During another excavation made some years ago, six skeletons were found lying side by side with their heads

toward the rising sun. All of them were of gigantic size, showing clearly that they did not belong to any historic race of man. Others of equal proportion, we have been credibly informed, were found some years ago in West Virginia. Here then we have the work of this prehistoric race of giants; a race worthy of the work, and a work worthy of the race, as these giant mounds and giant skeletons testify. The finding of these giant skeletons in these mounds shows us that they were built by them, or before their advent; the latter is very unlikely.

PREHISTORIC GIANTS IN MEXICO.

The following clipping appeared in a New York paper of Feb. 3, 1909: "The skeleton of a prehistoric man of giant size has been found at a town 10 miles southeast of the City of Mexico, according to news received here yesterday. The discovery was made by a peon, who unearthed the skeleton, which measured about fifteen feet in height. It will probably be turned over to the National Museum in Mexico. The find has revived the Aztec legend that ages ago a giant race inhabited parts of the Mexican plateau."

Mexico has the largest ruins of their kind in the world. The great pyramid of Egypt, Cheops, covers 11 acres, while the pyramid of Cholula in Mexico, covers 45 acres, is built of carefully hewn stone and was originally covered with cement, and supposed to have been used for tombs. But who built them, or when, there is no clue. That they antedate the Aztec civilization is a well-known fact, as the Aztecs themselves declared to their Spanish conquerors. If the above statement is correct, we here have a giant of a giant race, and add Mexico to the land of prehistoric giants.

AN ELEVEN-FOOT GIANT HUMAN SKELETON FOUND IN ALASKA.

There is now on exhibition in the city of Seattle, Washington, corner of Washington and Second Avenues, the skeleton

of a prehistoric man 8 ft. 8 in. in height, which was found in Northern Minnesota recently. He is supposed, by some scientists, to have been a Norseman; but this is utterly absurd, as these people are now modern Scandinavians and Britons, and not one of them past or present, has ever been known to attain any very unusual size as a people, and there are at least 100,000,000 of them living at this writing, and not one among them that would come up to this prehistoric monster by more than three feet. He, beyond all doubt, belongs with his other giant brethren to the antediluvian, prehistoric race that was destroyed by the flood. We thus have Alaska added to the land of giants, and the most convincing proofs of a universal race of them inhabiting the earth at a remote period of time, and also the fact that they perished in that remote period of time and their remains were preserved to testify to us against the modern Bible critics of today with facts that can not be gainsaid or overthrown.

A FIND IN AFRICA.

So far we have confined our evidences of modern discoveries of prehistoric giants mainly to America, but we find the same rule holds good elsewhere as the following testimony will show:

In the year 1889, Prof. Seeley discovered a remarkable skeleton of a prehistoric giant in Cape Colony, South Africa, which was over nine feet in height. It was placed in the British Museum, we are informed, where it probably is now.

ONE FROM NORTHERN RUSSIA.

Prof. W. P. Amalizki, of the Warsaw University, who has been making extensive explorations in the north of Russia in search of fossils, found some thirty human skeletons on the banks of the Northern Dwina. With the exception of one specimen, they were in fragments. This gigantic specimen was in a fair state of preservation and measured nearly ten

feet in height. This specimen may be found in the Paleontological Museum of St. Petersburg.

What need have we of further proof on this great question? And yet this is not a tithe of what is, and is yet to be discovered in the near future. Prof. Amalizki's giant from Northern Russia was found imbedded in the top layer of sandstone, which clearly shows that he belonged to the oldest human period, the same as all the giants that have been found thus far. We see the wide distribution of the race at this period; and there is no doubt that a race endowed with such strength and vitality, and living to see 900 years, explored the utmost parts of the world. Their bones and works attest the fact, and are in full harmony with the Bible, all our Evolutionists to the contrary notwithstanding.

We certainly can see that great and inexorable law of God that ALL CREATURES WERE CREATED PERFECT, AND WERE LARGEST AT CREATION. We have found this law to hold good in the insect world, reptiles, mammals, and also in the human kingdom. As those in the past have gone, so will man go when his destiny has been reached. Whenever the world had progressed far enough, an all-wise Creator produced a new order of beings in keeping with its progressive stage, and the old order of things gradually gave way to the new and higher order. The first man is no exception to this rule, "Dust thou art and to dust thou shalt return." Even Darwin and all his followers recognized the fact that the human race was doomed to pass away the same as all the rest had done or were doing. They also recognized the fact that the being who would succeed him must be a superior one, as this is the universal law through all Science, Nature and Revelation.

Oh, that man in his blindness and haughtiness of spirit would ever learn this law, that "as the creatures below him can not know or understand him only in a small measure, but as the horse, learn to love, trust and obey him; even so man

can have at best but a faint conception of his God and Creator, but he can love, trust and obey him."

After man, what will be next? Let our Creator answer for himself, for he knows. "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that are under the law, that we might receive the adoption of sons." Gal. 4: 4, 5.

The fulness of time had come;—shows a set time by our Creator for our Lord to come into the world. The same was the beginning of Christ's preaching. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." Mark 1: 15.

Here then is the answer to the question, as to what will be next after man: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away: behold, they are become new." 2 Cor. 5: 17. This takes away the sting of death and unites mortal with immortality, and gives us the new creation. Let this great fact fully dawn upon the reader, that here in Christ, we have an entirely new creation, just the same as we did in all the other creatures, each in its time and place.

Many of the advocates of Darwinism, after chasing their phantom theory a lifetime, have given it up in despair. Prof. Haeckel, the great German scientist, and once a leader in the Darwinian school, now says: "Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and can not be supported." This is a marvelous confession for a great scientist to make after spending a lifetime in teaching and lecturing and writing in favor of the doctrine or theory that man sprang from the monkey tribe. He wrote a number of books supporting this theory, and they have been sent out into the four quarters of the earth and have done their work, and it will stand in a large measure, with an ever increasing radius of influence, until time shall be no more and man and his works will go the way of all the

earth. Had these champions of Darwinism made the same effort to establish the truths of the God of the Bible as they did the errors of man, their efforts would have been crowned with success. "Professing themselves to be wise they became fools," and changed the image of God into the image of a monkey. Paul,—Rom. 1. Picking up a stray old bone here and there, they have written volume after volume to magnify their theory, while the great truths in harmony with the Bible have intentionally been ignored and passed by.

The belief that the original man was of gigantic size is a universal one and is found among nearly or quite all the people of the earth. All mankind in common worship a Deity, believe in a good and evil spirit and a past, present and future state of existence. These in their various modified forms point to a common ancestry, and the traditions received from them.

It is not the author's intention to state every objection that might be raised on this point, then attempt to answer it, in regard to the prehistory of man; yet we wish to note the question of time as recorded in the Bible. According to the best chronology of the Bible, it was just 4,000 years from the creation of man to the birth of Christ. Its own internal record shows this. We warn our readers against the wild speculative theories so often indulged in by modern critics and archeologists who assign dates far beyond these limits to some of the ruins of the ancient cities. As already noted, the remains of the prehistoric giants are being found in all parts of the world. That the whole world was overrun by them seems highly probable. That they were an advanced and an intelligent race their works attest, though primitive in custom and manner of living. We must bear in mind that before the glacial period (which no doubt was the great flood time) this world was in a vastly different state, and must have had a tropical region to Bering Strait and to the north of Russia. Many mastodons and other of the great beasts

lived there then; as also did the giants, as seen by the two described in this work. Therefore they could easily have come from there to this continent.

When we take into account how rapid the changes sweep over the earth at the present day we need not wonder at these primitive men with all their physical superiority, accomplishing wonders. It has been a little over four centuries since Columbus first discovered America, and in that almost incredibly short period of time, a new set of races has completely supplanted the old ones, and has built up enormous empires second to no others on earth, with a population of nearly 200,000,000 of people in the Americas.

Less than half a century has developed a great world power out of Japan, which was hardly given a place on the maps at that time. With such facts before us will we not give the antediluvians more credit than they have ever yet received? They had at least 1,600 years from creation to the flood, in which they all perished except Noah and his family.

Again, we hear a great deal said about the "Stone Age," and the "Bronze Age," and the "Iron Age." The stone age is supposed to represent the earliest man. He was supposed to work only with stone implements, and of the rudest kind, and by these he is supposed to be located as to the age in which he lived. Every well-informed scholar knows that these three arts, the working in stone, copper and iron, are older than any history of man, and have existed side by side from time immemorial, and do to this day. The rudest stone implements of our own wild man of today are just as rude as the most ancient implements found. When we go to the Bible for information we learn that Cain, after his banishment, built the city of Enoch and named it in honor of his son. Gen. 4: 17. We find these antediluvians working in copper and iron, making cutting instruments. Tubal-cain, who lived about 450 years before the flood, was a skilled artificer in the metals of copper and iron, while his brother was a musician.

It is true that we are living in a mechanical age, of rapid strides; made possible by the broad principle of the kingdom of heaven, which may all be summed up in this sentence, "I one am your Master, and all ye are brethren." Matt. 23:8. But "Sin is a reproach to any people," and always degenerates them. It is the curse of sin that has overthrown all the nations of the past ages. The people who have lived the truest and nearest to the divine laws in nature and revelation are the ones who have lifted the world to a surer basis of advancement. It is folly to look to the degenerate savage as our ancestor. These are only tangents of the great human race and one after another are dying out, as is seen on every hand. But few of them have been able to stand the shock of civilization. The race, family or individual which develops physically, mentally and spiritually in harmony with the true laws of God as found in Nature and Revelation, will forever stand in the front ranks of "Creation, Time and Eternity." On the other hand,

"The wicked shall be turned into hell,
And all the nations that forget God."—Psa. 9: 17.

That every nook and corner of the habitable world has been repopulated and often again depopulated by human beings, is self-evident. Thus we have the world populated by the antediluvians, and destroyed by the flood for their wickedness. These no doubt built the large mounds for their homes and as a protection against enemies and wild beasts. In America we have the recent small mound builders, or more properly, mud-brick builders, and cave and cliff dwellers; these finally took refuge in Old Mexico, where their descendants live yet. These were followed by the Indian, and he by the white man.

The fostered vice and crime, born and bred in the lap of power, wealth, luxury, effeminacy, ease and idleness, was the cause of the downfall of every ancient empire on record. It has degenerated the whole human family in physical strength, and cut short his days. And God has called it SIN.

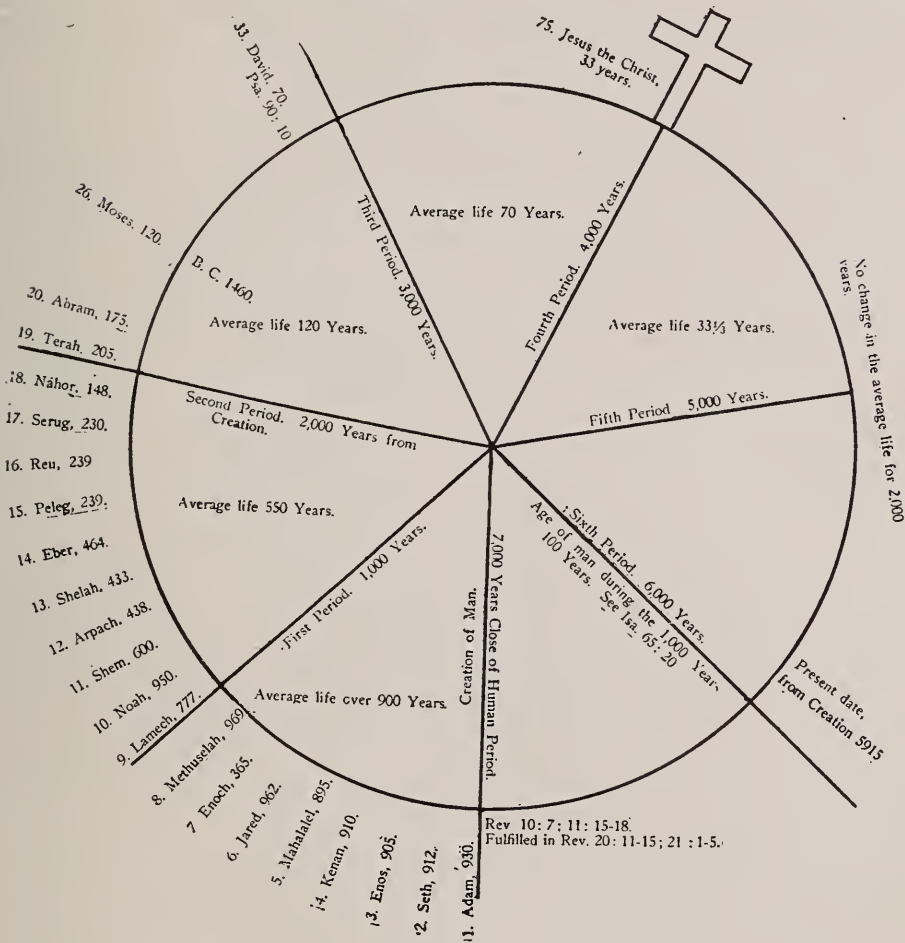
THE ORIGIN OF MAN

THE AGE OF MAN.

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Chronological chart, showing the age of man from the creation of man to the end of time of the human period.

Diagram No. 2.



The diagram shows the cycle of time as shown in the types and their antitypes from the creation of man to the consummation of the age; or as revealed from Genesis 1 to the close of Revelation. (See chapter on the cycle of time.) Read from first period round to the seventh. The ages are placed in their chronological order with the names of the patriarchs. The marginal numbers run in order from the creation of man.

Note the gradual decline of the age of man from his creation to the birth of Jesus. From Adam 930 years to Jesus Christ $33\frac{1}{3}$ years. The average has remained about stationary since that time; but will be much greater during the millennium. Isa. 65: 17-25.

CHAPTER 8.

THE AGE OF MAN.

The Bible Critics on the Age of Man—The Bible Method of Reckoning Time Always Correct—The Climatic Conditions Before the Flood—Conditions of Man Before the Flood—The Flood—God's Plans Will Not Miscarry—After the Flood—Change in Earthly Conditions—Contemporaneous Chart of the Ages of the Patriarchs, from Adam to Abraham—Noah Lives to See Eighteen Generations—Transmission of Knowledge.

That the destructive Bible critics should be up in arms against the Bible account of the age of man, is to be expected. Many of the semi-critics try to explain away the great age of the antediluvians by the difference in their manner of reckoning time. By this method some have arrived at the conclusion that there was no difference between their age and the age of man now. There is no real ground for this assumption. The time in days, months and years, was established on the fourth period of creation, and on the same basis as that which we use at this present time. Not only is that true but we notice that God deliberately cut man's days short, from over 900 years to 120. In Genesis 6: 3 we read that "Jehovah said, My Spirit shall not strive with man forever, for that he also is flesh: yet shall his days be a hundred and twenty years." In pursuance of this decree we see each generation's age growing less and less until we reach the 120 year limit as an average of a full life. Let the reader study the diagram carefully on page 76 and he will see that there was no abrupt break but a gradual scaling down from Adam to Christ. This itself is proof of no change of time reckoning that would have made any difference in years. The Jews

always reckoned time by the seasons, and not as other nations did; while others lost or gained time, they never did. The vernal equinox always governed the beginning of their year, and the moon the month. Upon these two hung all the divisions of their time, and all their feasts and solemn assemblies. Moses, the inspired man of God who wrote Genesis, also wrote out all the cycles of time as given to him by God, as well as the set feasts, etc. He made no mistakes in this, as the reader will know when he has read this work.

In the preceding chapters we found a universal law that all creatures were largest when we first found them inhabiting the earth, or when first created. This same law holds good in age also. It is a well-known law, that that which is most perfect, most free from hereditary weakness, has the best chance for a long life, and this we know was the case with the first beings. Another universal law that holds good here is this, the larger creatures live the longest and mature the slowest. A man of today will die of old age by the time these antediluvians began to raise a family, in many cases. Their gigantic size required a long period of time to fully mature; it also assured them a long life under the primitive conditions in which they lived.

CLIMATIC CONDITIONS BEFORE THE FLOOD.

That there was a flood, or glacial period, is universally admitted by nearly all scientists. That it was universal is also admitted by them. The Bible fully confirms this, "And all the high mountains that were under the whole heavens were covered." Gen. 7: 19. While it destroyed the inhabitants of the earth who had become desperately wicked, it did vastly more. The earth must have been swarming with wild beasts of all kinds that could find a place. All these were swept away and man was given a new world to begin with after the flood. But what were the climatic conditions before the flood? Is there any evidence whereby we can tell? We think

there is an abundance of evidence to show what it was. What is now a cold, barren, arctic region must have once been a warm, tropical climate. We find that the monster buffalo, mastodon, mammoth and scores of other animals that inhabit only warm and semi-tropical regions, once lived in Northern Siberia and Alaska, where their bones are found in great numbers in the flood or glacial deposits and drifts. Prehistoric bones of man are also found in these same regions and deposits. It is a well-established fact in science that this earth was clothed with a warm, salubrious climate before the advent of the ice age. This is self-evident from the facts already given. When we turn to the Book, we find this fully sustained. Primitive man did not need to be clothed for protection against the weather. See Gen. 2: 25. The Garden of Eden was a tropical garden, containing all manner of good fruit. There is no recorded rain in this early period of man, "But there went up a mist from the earth and watered the whole face of the ground." Gen. 2: 6. No record of rain or rainbow until after the flood. The mist must have hung around the earth in a great, luminous ring, keeping it warm and moist, and in a perpetual spring time. Everything was at its best and in its best to receive man in his primitive purity.

CONDITION OF MAN BEFORE THE FLOOD.

In this condition man multiplied enormously, and spread abroad until the remotest bounds of the earth were reached by some of them. Cain was banished for the murder of his only brother, and with his wife, who no doubt was his sister, as was common, see Gen. 20: 12, he left the home-land, henceforth to be "a fugitive and a wanderer in the earth." Gen. 4: 14. This outcast fugitive and his offspring no doubt were responsible largely for the dark and bloody period that preceded the flood. See Gen. 6: 1-8. What mighty gladiatorial contests these wicked giants must have fought one with an-

other,—“these mighty men that were of old, the men of renown,”—what contests with the great beasts of the earth! Were it possible to know the truth of this age, Greek mythology and modern fiction would pale before it. Then, as now, and always, there were two classes: one is called “The Sons of God,” the other, the wicked ones, “The Sons of Men.” Gen. 6: 1-4. For a period of 1,650 years they continued to multiply and cover the face of the earth with their offspring. During this period of time the condition on the earth did not change much and in their ages remained the same. By looking at diagram on chart three, it will be seen that Noah, the last of the antediluvian patriarchs, lived to be 950 years old. This was 20 years longer than Adam lived, and 350 years longer than any man ever lived after him.

THE FLOOD.

That we are just emerging from the ice age is an admitted fact. That the world was overwhelmed by a mighty flood with the ice age, is a well-established fact. Evidences of this exist in every part of the earth, in the way of enormous drifts of boulders, sands and debris of every sort, scattered, or piled up high on mountain sides and fillings in the valleys, etc. Many who read the Bible account of the flood conclude that the destruction of the wicked was all that was meant by the flood, and therefore it was local. We do not believe that God altered his plan one bit or changed the time of this great world-making epoch one moment of time in order to accommodate himself to render his judgment against these wicked people. The time is coming when he proposes to burn the works of this world and change it completely again. No set of men or race of men can change this plan, or stay it one moment, when his set time is full.

“His works were finished from the foundation of the world.” Heb. 4: 3. We must reckon with this great flood on the same basis as we do with all the other great geological

periods. In this flood we have one of those rapid changes so frequently spoken of by geologists, and one which they can not account for. We can readily see how all the connecting links may be abruptly broken with the preceding period. We confidently affirm that it is a part of the great divine plan, in the completing of this world. The great body of vapor, still suspended like a luminous ring around the world before the flood, was in some degree the same as it was during the second period of creation. See Gen. 1: 6-8. We do not know that it had rained up to the great flood. See Gen. 2: 6. Therefore we conclude that something was done that sent a great chill over this mass of vapor belt which encircled the world before the flood, and condensing it, it was precipitated in water over parts of the earth; while farther north or higher up, it was snow and ice. Such a mighty cataclysm would completely change the whole surface of the earth. All the water levels would be raised in proportion to the precipitation; all the mountain ranges would be broken up and reformed on almost their present basis, and raised to an immense height in comparison to that which they were before. The whole equilibrium of the earth's crust would be violently disturbed by the added weight and cold. It is well known that the ice cap was many thousands of feet in thickness in the north regions, and extended as far south as southern Ohio. Mt. Ararat is even now covered with a perpetual cap of snow and ice, and is some 17,000 feet in height. If the ark rested on its top it is preserved in a mantle of snow and ice, and some day may be brought forth again as evidence of what God did.

While this theory of the flood and ice age is a radical departure from many of the accepted theories of today, we will readily see that it harmonizes with the truth of the Bible and is in accord with the well-known facts as they exist about us. We warn our readers against the wild, speculative theories so freely engaged in by our scientists and others, in regard to the age of everything belonging to prehistoric times. The

author of this work has an unshaken confidence in the cycles of time as shown by the Bible itself, which will be found in full in the chapter under that heading. Accordingly, we find that the flood occurred 4,265 years ago, and the creation of man 5,915. This gives ample time for all the phenomena we see and know of, in regard to man and the ice age.

AFTER THE FLOOD.

We have noticed some of the conditions prevailing before the flood which tended to prolong life; we now turn to that following the flood. We will find that from Noah, who lived 950 years, to Abraham, the tenth generation after Noah, a rapid decline in the ages of the patriarchs followed, Abraham reaching the age of 175 years. See chart 3. As we follow the age of man, we find Moses lives out the full allotted time of 120 years, while David, who lived in the latter part of the third period (see chart 2), says that "The days of our years are threescore years and ten, or by reason of strength fourscore years." Psa. 90:10. We may infer that this was considered a full average life at his time. Taking Jesus' life at his crucifixion at $33\frac{1}{3}$ years as a type of the average life then, we would have no great change in the last two periods of time. Yet we are informed by statistics that one-half the human family dies today under thirteen years of age. Families and tribes are rapidly becoming extinct, and even great nations are dying off. Race suicide has become one of the great questions of the day. There are many notable exceptions to this in all ages, or the human family would have become extinct ere this. What is the cause of this rapid decline in the strength and age of the human family? That sin is to blame for much of the unnecessary destruction of human life and its misery no one will deny; yet this does not solve the question as a whole and we will have to look deeper. We have already discussed the great fundamental law of the universal creation: "That all creatures were

largest and best when first created, afterwards degenerated, and many became extinct, giving way for a higher order of beings."

It is so with man; he is no exception to this rule. His time is simply drawing to a close as a mortal being and he must soon give way to the immortal being for whom this world is rapidly being prepared. (For the fuller discussion of this read the chapters on the "Opening of the Seven Seals.") It is a law manifest in all things about us, that they are born, have a period of existence, and then die. This holds good not only in individuals but through the entire creation of temporal things as far as we are able to know. Well has the great apostle Paul said: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." 2 Cor. 4: 18.

(No. 3.) Diagram on the Age of Man, showing the longevity of the early races and how easy it was to hand knowledge down from one generation to those following. Notice—Noah lived 84 years with Enos, the third generation from Adam, and with all the succeeding generations to Abraham, the 20th generation: with him 60 years.

Diagram No. 3.

Number, names and ages of the Patriarchs from Adam to Noah, and from Noah to Abraham.	Noah and Abraham lived contemporary with the Patriarchs as follows:
Age at death	
1. Adam,930 years	Died 126 years before Noah
2. Seth,912 years	Died 14 years before Noah
3. Enos,905 years	Lived with Noah 84 years.
4. Kenan,910 years	Lived with Noah 175 years.
5. Mahalalel,825 years	Lived with Noah 164 years.
6. Jared,962 years	Lived with Noah 366 years.
7. Enoch,365 years	Translated before Noah 68 years
8. Methuselah, ..969 years	Lived with Noah 600 years.
9. Lamech,777 years	Lived with Noah 595 years.
10. Noah,950 years	Noah lived with Abraham 60 years.
11. Shem,600 years	Shem lived all during Abraham's life-time and died 35 years later.
12. Arpachshad, ..438 years	Lived with Abraham 139 years.
13. Shelah,433 years	Lived with Abraham 178 years. Lived 3 years longer than Abraham.
14. Eber,464 years	Lived with Abraham 239 years. Lived 64 years longer than Abraham.
15. Peleg,239 years	Lived with Abraham 248 years. Lived 73 years longer than Abraham.
16. Reu,239 years	Lived with Abraham 78 years.
17. Serug,230 years	Lived with Abraham 101 years.
18. Nahor,148 years	Lived with Abraham 49 years.
19. Terah,205 years	Lived with Abraham 135 years.
20. Abraham,175 years	Lived with Abraham 175 years.

It would seem indeed presumptive to think God did not purposely thus prearrange the lives and work of the antediluvians in order for a very special work, to perpetuate his teaching among them. From Abraham's time it was carried on through the chosen family and their descendants, through a written code of laws in which the record of the first was

also kept as we have it now in the Book of Genesis. After the first and second decades, of 2,000 years each, we have the Messianic period of our Lord, which overshadows all past works. Through the first and second, we have their records given, and it with the third and last we call, THE BIBLE.

EIGHTEEN GENERATIONS CONTEMPORARY WITH NOAH.
TRANSMISSION OF KNOWLEDGE.

One of the most remarkable features of the early race was the great age to which they lived, and but few dying except those that were killed. This provision by an all-wise Creator gave them great protection by allowing them to accumulate rapidly. Should the same age for man have prevailed during the past thousand years, most of the last fifteen generations would be living today. Such a state of affairs would be utterly inconceivable. The number would probably exceed fifty billions of inhabitants. We have about one and a half billions now; and the struggle for existence is becoming a great problem to the nations as it is. God in his infinite wisdom has readjusted all this, and shortened the age of man to measure up to the earth's capacity to sustain him. But in the time of Noah we see a double purpose in his long life and that of the antediluvians. Adam, and Seth his son, through whom the genealogy came, were the only two of the genealogical patriarchs with whom Noah did not live and associate, with the exception of Enoch, who was translated sixty-eight years before Noah's birth.

Let the reader make a study of diagram No. 3, and he will find that Noah lived to see eight generations before the flood, covering the first 600 years of his life, and ten generations after the flood, covering the rest of his life of 350 years. He had the counsel and teaching of old Enos, the grandson of Adam, the first man, for eighty-four years. This venerable old patriarch and the others like him, were his teachers, and were well able to give him all the details of the life of Adam

and Eve, and the story of the fall. This 600 years of life in the school of these old patriarchs, prior to the great flood that swept the earth of all life, except what the ark contained, eminently fitted Noah and his family as teachers for the world after the flood. Abraham, who lived the tenth generation after the flood, and the twentieth from Adam, lived sixty years with Noah, and all his life with Noah's son, Shem, the latter living thirty-five years after Abraham's death. Shem lived with Isaac one hundred and ten years and with Jacob seventy years, and even lived to see most of Jacob's twelve sons. Many a time may these two godly and God-chosen men have taken counsel together. How old Noah could have taught him first-hand knowledge clear back to the third man from creation, given him a careful history of the eighteen past generations, and told him all about the awful wickedness, and the flood!

During the life-time of Noah the tower of Babel was built. Gen. 11: 1-9, and 10: 25. Empires were founded, cities were built; and he lived to see the earth repopulated to perhaps its former greatness. It must be remembered that there were ten generations before the flood and he lived to see at least eleven after the flood. The creation began with one pair; after the flood there were four pairs. We have called special attention to this much criticised and disputed period to show God's great plan to perpetuate the race, and give them an accurate knowledge of his work with the early race. The clay tablets written by these early people are still extant, showing that they were a lettered people. That Noah knew how to keep and write a book is just as reasonable as for him to build an ark rivaling a modern ship in size and capacity. That Abraham received records from him and passed them down to Moses, adding his own, is very probable, almost certain.

God chose these men for his own special work, and this has been the special work of his chosen men through all the ages, as the Bible clearly shows in every book. God through

Jesus the Christ has given us just enough to reveal in outline his great plan of "Creation, Time and Eternity." He has chosen the first-born of all the ages of man as a type of his Son, and through them has revealed his literal lineage back to the first Adam. Joseph, the foster father of Jesus, was Mary's cousin, and the legal heir of Jesus' lineage and inheritance. The world's best and purest strain of human blood coursed through Jesus' veins. In this "prepared body" which was "Heir of all earthly things,"—Heb. 1: 1-3,—came the "Second Adam, the Lord from heaven,"—Heir of heaven and earth. When his work is finished on this earth, the age of man will close, and "time will be no more." Rev. 10: 7. Noah is a type of Christ, the ark a type of his church. The earth has passed through water once, and will pass through fire next. The church has to pass through its baptism of water and fire. Matt. 3: 11-12.

CHAPTER 9.

THE SEVEN COVENANTS.

The First Covenant, Made With Adam, Gen. 1: 27-30; 2: 15-17—
The Second Covenant, Made With Noah, Gen. 9—The Third
Covenant, Made With Abraham, Gen. 15; 17: 9-21; 22: 1-19—
Fourth Covenant, the "Law and the Prophets," Luke 16: 16—
The Type Church—Fifth, "The New Testament"—The Sub-
stance of the Type Church, Heb. 11: 1-3—The Sixth Covenant,
the Second Advent of Christ—Seventh Covenant, "The New
Heaven and the New Earth."

God has made seven covenants with the human family, and has kept all of them intact on his part as far as they have come to their time for fulfillment. Man as a rule has soon forgotten his Creator and has gone after the creature. Notwithstanding the fact that man has so often failed, God's works have stood, and the great plan of world building has been and is moving majestically on. Each of these seven covenants, or mutual agreements of God with man, have been given in their due season, and were only a part of the whole plan of creation, time and eternity.

1ST. THE COVENANT WITH ADAM. GEN. 1: 27-30; 2: 15-17.

In this first covenant we have the creation of man in the image and likeness of God. In pursuance of this he is crowned with glory and honor and given a world-wide dominion over every living creature on the earth, with instructions to go forth to subdue and conquer it. With an added blessing he is sent forth, "To be fruitful, and to multiply, and replenish the earth." Besides this, God prepared him a special home of the choicest of the earth's products, in the beautiful Garden of Eden. But with all this he made man a free, self-responsible being,—held responsible for the stewardship of his

Maker's goods. He has limitations put upon him, with the penalty of life and death. Had this not been true, he would have been a mere mechanical device, or a creature without the possibility of ever advancing; and God would still have been without a side companion, the glory of himself, and the crowning effort of his creation. The angels of heaven and Jesus Christ, his own spiritual, first-born Son, do his will and obey him, and give God glory, honor and praise. For this purpose was man created.

God wisely set before man both good and evil, and the rewards and the punishments with each. This is still a universal law in everything, as we well know even in all things temporal, and how much more in things eternal!

This first covenant in the "Garden of Eden" is only a type of the final finished product of this world so beautifully described in Rev. 21 and 22. In the loss of this temporal type of Eden, the restoration of the true Eden is promised. This is the great seal of God to man in the first covenant.

2ND. THE COVENANT WITH NOAH.

After the flood God gave man a new start, blessed him, and made a new covenant with him. "And God spake unto Noah, and unto his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you. . . . Neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9: 8-17. This then is God's second covenant with man,—and like the first, we see that it has never yet been fully carried out. It has been faithfully observed by our Maker,—and will be until the promised seed

of the first covenant, shall have "bruised the serpent's head," and "shall come in the clouds of heaven with power and great glory," seated upon his white throne, surrounded with the rainbow of the second covenant.

3RD. THE COVENANT WITH ABRAHAM. GEN. 15; 17: 9-21;
22: 1-19.

In this third covenant we have the call of Abraham, "The Father of the Faithful," a title well earned in his implicit faith and obedience to God. The seal of this covenant was circumcision. Gen. 15: 9-14. The covenant itself was a covenant of promise to his seed, and was an everlasting covenant, and was based upon Abraham's great faith. Gen. 15: 6; James 2: 23. "And the angel of God called unto Abraham the second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 15-18.

Again, we see a part of the great ideal plan of God in the development of the human family and the consummation of his final purpose, in this covenant of promise to Abraham. Quoting from the great apostle Paul we have this clear interpretation of this covenant, "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

Again, in verse 29, same chapter: "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." This is the seed that is to possess the gate of his enemies, thus clearly pointing to the kingdom of Christ, and its final triumph over all the nations of the earth.

To completely prefigure this in a beautiful type: Abraham becomes the type of God, as "The Father of the faithful," and offers Isaac on the same mountain* where the temple was afterwards built and place where Jesus was crucified. Isaac as the type of Christ, was as good as dead to Abraham for the three days from the time he was told to offer him, until the angel stayed the hand that was in the very act of slaying him. Gen. 22: 1-14; Heb. 11: 17-19. And the lamb that God provided for Abraham to offer in Isaac's stead, becomes the type in substitute for a sin offering, until the true Lamb of God was offered to take away the sin of the world. Heb. 9: 28; John 1: 29. A substitute was found for Isaac, one for us, but none for Christ. God's plans have not been changed in this: this was all foreordained before the foundations of this world were begun. All, to the greater good of man and the glory of God. Rev. 13: 8. In it, and it alone, is the transition power of the mortal into the immortal. 2 Cor. 15: 35-51. For the Bible student to ignore or lightly pass by the fulness of the meaning of any one of these seven covenants, past, present or still in the future, is to destroy to him the key of knowledge of the deep things of God which he has endeavored to reveal to us in his word, "The BIBLE." Henceforth we look for the revelations of God through Abraham and his descendants, the Israelites.

*While it is questioned by some whether this was the same mountain, the author feels no doubt about its authenticity. "Then Solomon began to build the house of Jehovah at Jerusalem on Mount Moriah, where Jehovah appeared unto David his father." 2 Chron. 3: 1. David had built an altar here and offered sacrifice after the plague was stayed; thus again rededicating, as it were, the same place Isaac was offered on, as a Temple site, until Jesus came and was offered as the real Lamb of God. Josephus says, "It was the mountain upon which King David afterwards built the temple." See Works of Josephus, Chap. 13: 3. Smith says that, "It is now almost universally accepted that Mount Moriah, 2 Chron. 3, is the same as 'the mountain in the land of Moriah,' Gen. 22, and that the spot on which Jehovah appeared unto David, and on which the temple was built, was the very spot of the sacrifice of Isaac." See Smith Dictionary, Article "Mount Moriah."

4TH. THE LAW AND THE PROPHETS.

THE SINAITIC COVENANT.

Four hundred and thirty years later, from the time of the confirming of the covenant with Abraham, when Moses led Israel out of Egypt, God makes the fourth covenant with them, at Mount Sinai. While the other three covenants were of a universal nature and to all men, and for all time, this one is for the government of his chosen people, who were to be to him "A peculiar treasure above all people, a kingdom of priests, and an holy nation." Ex. 19: 5-6. This covenant contained the most perfect code of a written law, composed of a moral law, and an elaborate ceremonial law. These are found in the books of the law: Exodus, Leviticus, Numbers and Deuteronomy. All these were sealed by the blood of animals. Ex. 24: 3-8; Heb. 9: 18-22. This is often called the first covenant by the New Testament writers, because it was the first great set of laws delivered to Israel as a people, and it organized them into a nation with a perfect system of government and worship. The tabernacle with its elaborate system of worship called all Israel together three times a year. The law dealt with every phase of the political, religious and moral aspect of the nation's life.

Yet the whole covenant was only a shadow, or example, of the real which was to come. Heb. 8: 1-5. It "was imposed on them until the time of the reformation" (Heb. 9: 10), which reformation is beautifully shown by the Master himself in his sermon on the mount. Matt. 5. The world was not ripe for any more than this when it was given. Paul likens Israel unto a child that is under tutors and governors until the time appointed by the Father, and adds, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . . Wherefore thou are no more a servant, but a son: and if a son, then an heir of God through Christ." Gal. 4: 1-7. The one great

object God had in view, was to develop a people with these types and shadows of heavenly things, and to show for all ages to come the immutability of his own foreordained counsel. To the Jew, Paul summed the matter up thus: "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come we are no longer under a schoolmaster." Gal 3: 24-26. There is no grander, or more beautiful study, than to see the marvelous unfolding of "Creation, Time and Eternity," as God has revealed them in these types and shadows of the Old Testament.

5TH. THE NEW TESTAMENT COVENANT.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant I made with their fathers in the day I took them by the hand to lead them forth out of the land of Egypt: For they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to me a people." Jer. 31: 31. "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." Heb. 8: 13.

This fifth covenant of God with man is the one great central figure of the Bible. All the law and prophets pointed to this, all the promises of God from the creation of man pointed to the coming of Christ for their fulfillment. "The fulness of time had come." "The stone that was cut out without hands,"—Dan. 2: 31-35,—has come to fill the whole earth. Isaiah tells his mission, power and glory in a few words. "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders: and his name shall be called

Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." Isa. 9: 6-7. Here we have him through whom all things were made, all prophecies given, all types and shadows, all sacrifices made and all institutions of worship given: and all fulfilled in him, and his own spiritual kingdom. When all was completed he voluntarily gave his sinless, self-prepared body a living sacrifice: and as the last drops of his life's blood trickled to the ground to atone for the sins of a wicked world, he exclaimed in triumph, "IT IS FINISHED." Thus he sealed his last will and testament to us forever with his blood. Heb. 9: 11-28.

How wonderful and marvelous are the works of God, and how clearly and beautifully he has revealed them in the fullest outline to us in his Word! Here then is the new creature, in a new creation, created in Christ Jesus. Mortality has reached its limits in mortal man, and "Jesus Christ has come and abolished death and brought life and immortality to light through the gospel." 2 Tim. 1: 10.

6TH. THE SECOND ADVENT OF CHRIST. A COVENANT OF PROMISE.

Almost every act and teaching of Christ's while here pointed the disciples forward to the time when he should come again. The preaching of John looked to the time when the chaff would be burned up and the wheat gathered into his garner. Matt. 3. Jesus' promise to the twelve to share his kingdom with him in glory when he should come again. Matt. 19: 27-29, and Luke 22: 28-30. This sixth covenant is to last during the millennium reign of Christ with his saints. Rev. 20: 4-6. Many of his parables find their fulfillment in his second advent; the parable of the ten virgins, of

the talents, etc. (Matt. 25: 1-30), are examples of teachings on his second coming. (This subject will be found more fully treated in the "Opening of the Seven Seals.")

Another mighty stride in advance of any previous one will here be made, and during this covenant's period of time, the mortal will be governed by the direct rule of Christ's presence on earth with his saints and will continue for a period of 1,000 years. Rev. 20: 4-6. All the nations will be subdued under him, and "The kingdoms of this world have become the kingdoms of our Lord and his Christ: and he shall reign forever and ever." Rev. 11: 15. When this is accomplished, then the first command God gave to man under the first covenant will be full: which was to conquer and subdue the earth and have dominion over it. Never could this be said of mortal man for he always was conquered by death, and death was only conquered by Christ himself. "The last enemy to be conquered will be death." See 1 Cor. 15: 20-28. This brings us to the perfect number seven in the covenants of the Bible, and the last of them, merging time into eternity.

7TH. THE NEW HEAVEN AND THE NEW EARTH.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 33. This is the Alpha and Omega; the beginning before the foundation of the world, the promises all fulfilled. Judgment day all past as the last work of the sixth covenant. Death is vanquished, and sin is no more. "And he that sitteth on the throne said, Behold, I make all things new." Rev. 21: 5. This is the time when "The mystery of God will be finished, according to the good tidings which he declared to his servants the prophets." Rev. 10: 7. It is "THE YEAR OF JUBILEE." (See chapter on the seventh seal, and types and antitypes.)

We have briefly passed, in order, over the seven covenants,

and noted their harmony one with another,—how beautifully an all-wise Creator has unfolded the human family, how carefully all was planned from the beginning, and, though man has often failed in his appointed place of work, God has never failed in aught. He has destroyed nation after nation because their sin was too great to be redeemed, and replaced them with others. He has indeed “From the stones raised up children unto Abraham.” We found in the beginning a single pair of human beings, with whom God makes an everlasting covenant; we find him in seven successive steps of development, renewing his plans on an enlarged scale according to their best needs until the work has been accomplished, and the seed of Abraham has become an innumerable host that can not be numbered, like the sand upon the sea shore and the stars of heaven, Rev. 7: 9; Gen. 22: 17. Besides these seven special covenants which are the very embodiment of perfection, God has supplemented them through all the ages by his special prophets, who constantly brought special messages from God to the people, and warned them. It was also their special work to continue to reveal and unfold the future more and more, as the time drew on and the world was ripening for the great events.

Of all the ages of this world’s history, this is the most marvelous, as we are nearing the end of the fifth covenant and in the early dawn of the sixth. “Now from the fig tree learn a parable: when her branch is now become tender, and putteth forth her leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.” Matt. 24: 32-33. (For the second advent of Christ see chapter on the opening of the sixth seal.)

CHAPTER 10.

THE SEVEN KINGDOMS OF THE WORLD.

First, "The Ether Kingdom"—The Beginnings—Second, the "Mineral Kingdom—The Record of the Prehistoric Ages—Diagram of the "Seven Kingdoms"—Third, "The Vegetable Kingdom"—Fourth, "The Animal Kingdom."

1ST. THE ETHER KINGDOM.

In the subject that is before us, "The Seven Kingdoms," we have an outline of those great fundamental principles that underlie the evolution of a world,—the basic principles of "Creation, Time and Eternity." Here we have TRUTH, that will stand all tests that science, nature or revelation can demand of it, the seven great steps from the beginning to the end, past, present and future. Our evolutionist friends have had a false conception of a right theory; they have left the substance, to pursue a shadow. They have had an evolution without an evolver. The clay without the potter.

In failing to recognize the source of all light and life, they have only obtained a half truth; thus the light they did obtain ended only in chaos and utter darkness. How long will it be till the creature will learn to know and trust his Creator, and that Jesus, the Christ himself, "Was the true light, which lighteth every man, coming into the world"? "He was in the world, and the world was made through him, and the world knew him not." John 1: 9-10.

We turn back the pages of time again to the beginnings, and find a great principle common to all things in the "Ether kingdom." This kingdom fills all space not occupied by the solids, etc. In its realms we find our atmosphere, with all its

gases, vapors, fumes, etc., with a multiplicity of unformed matter, or matter that has again been transformed by heat or some other agency back to its original form. That this is the primary kingdom, the very beginnings of this world's existence, is an accepted theory of science, and is attested as true by the Bible in the following language: "In the beginning God created the heavens and the earth. And the earth was without form, and void: and darkness was upon the face of the deep." Gen. 1: 1-2.

This ether kingdom is the great ocean, filling all space, in whose unfathomable depth the worlds move, live, and have their being. Out of it they are unfolded by the artful hand of the Spirit of God. In it they exist with their teeming millions of living creatures. The many wonderful and mighty laws of God in the realms of nature, such as electricity, magnetism, gravity, heat and cold, with a multiplicity of others, known and unknown to man, all unite for the purpose of world building, each doing its part, and all in unity doing to perfection the works of their Creator.

The writer of Hebrews tells us that "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things that appear." Heb. 11:3. Science knows this truth is fundamental. An invisible, intangible something called life grapples with its surroundings and builds up for itself a form out of the things which did not appear. This form nearly all comes from the ether kingdom. Perhaps in most cases ninety-five per cent or more of all forms of life build up their bodies in which they live from the ether kingdom. In turn when we consume anything by a fire, we simply drive it back to the ether kingdom from whence it came. There is no known substance which can not be converted to gas and driven back to the ether kingdom, by a sufficiently great heat; thus showing from whence it came.

2ND. THE MINERAL KINGDOM.

In this second kingdom we have the minerals of all kinds, such as rock, metals, lava, clay, soil, etc. All above the ether and below the vegetable kingdom belong to this. While this kingdom is devoid of life, it contains laws peculiar to itself. It is the great condenser of the universe. Its constant tendency is to accumulate everything within its grasp and solidify it, or make it a part of itself, which is the earth's body. Were it not for the counter action of the laws governing the other kingdom it would soon condense all available material to itself. In fact, this is just what it is doing now and has been doing ever since it began its work on the second day of creation. In Genesis 1: 6-10, we have the mineral kingdom clearly set forth as the second day's work in this world building. That it was all condensed out of the formless mass of the previous period (which was the ether kingdom) is absolutely self-evident. That it is a constant growth is very evident, as all the fossil remains of the ages past are hid away in its bosom and tell the story of the prehistoric ages.

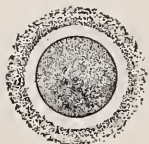
THE SEVEN KINGDOMS OF THE CREATIVE WORLD.

This diagram shows the seven kingdoms of the world, past, present and future, as shown in the realms of science, nature and revelation.

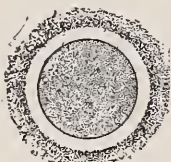
It shows the successive stages of development through which this world has passed, is passing and will pass until it reaches its perfection:

Diagram No. 4.

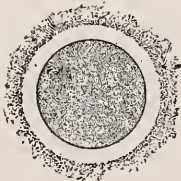
1. The Ether Kingdom. Gen. 1: 2.—The ether kingdom is composed of unformed matter; such as air, vapor, gas, etc., of every kind, with all unformed matter still suspended in space. This was the only kingdom when God began to create this world.



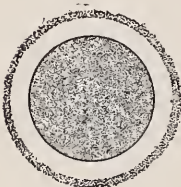
2. The Mineral Kingdom. Gen. 1: 6.—All minerals of every class and kind are included in this kingdom. Clay, rocks, sand, lava, fossils, etc. This was the second kingdom in existence, and was created in the second period of time.



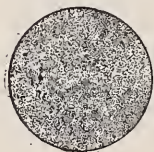
3. The Vegetable Kingdom. Gen. 1: 11.—This third, or vegetable kingdom, follows in order and comprises all vegetation from the giants of the forest to the microscopical plants. All fruits, cereals etc. The two preceding kingdoms are the basis of its existence.



4. The Animal Kingdom. Gen. 1: 20.—In the animal kingdom we embrace all below the human kingdom and above the vegetable kingdom,—animate life in every form.



5. The Human Kingdom. Gen. 1: 26.—This includes the human family only; which in turn consumes the four preceding kingdoms in its struggle for existence, and could not exist without them all.



6. The Kingdom of Heaven. Matt. 3: 2.—This new creation was transplanted from heaven to earth by the Lord Jesus Christ, and is composed of the redeemed in Christ, who are ruled and governed by the Spirit of Christ. Rom. 8: 9.



7. The Triumphant Kingdom. Rev. 21.—This is the finished product of this world. "The Kingdom of our Lord and his Christ." Rev. 11: 15. "The New Heaven and the New Earth." Rev. 21: 1-7. "And they shall REIGN FOREVER and EVER." Rev. 11: 15.

That the other planets are composed of the same material as ours is a fact well attested by the many meteorites that have fallen to the earth. It has been estimated that 240,000 of these wandering stars fall to our earth every year, adding their bulk to the mineral kingdom of our earth. We call the reader's attention to the accompanying diagram, in which the kingdoms are arranged in their respective order, from the nebulous condition in the ether kingdom of the first period of creation, Gen. 1: 1-3, to the finished product of God's work in Rev. 21, the seventh period, the period of perfection.

It will be noticed that while the division of the ether kingdom and the mineral was made on the second period of creation, the surface of the earth was not broken up until the third period of time. The great mass of unformed matter still suspended in this great luminous ring surrounding our planet in its early stages, was the ether kingdom out of which it had been evolved, and is still continuing to do so until it is all finished. The breaking up of the earth's crust into mountain ranges, thus forming islands and continents, prepared it for something of a higher order, which would have been impossible before this stage.

3RD. THE VEGETABLE KINGDOM.

The vegetable kingdom is the third in order of creation, Gen. 1: 11-12. It is not only third in order of creation, but from every standpoint it is so. It would be impossible for a higher order to exist without it, as all the lower forms of life live entirely upon it. Those that do not eat it themselves, are entirely dependent upon it through those that do, in one way or another. In this kingdom we find all kinds of trees, plants, fruits, cereals and vegetation of every form and kind. It is wonderful in extent, and admirably adapted to sustain the teeming millions of the earth's creatures.

By the combined chemical action of heat and cold, light

and darkness, with many other laws that are brought to bear upon the mineral, ether, and even the refuse of all the kingdoms above the vegetable kingdom, also including its own refuse, is this kingdom fed and nourished, and made wonderfully prolific. It is one of the principal agents in reducing the ether kingdom into the mineral kingdom, as the earth's crust testifies in the abundance of its remains found in the coal measures, shales, natural gas, crude oil, etc., all of which are its products, and have been stored away in ages past through the wonderful and perfect laws of an all-wise Creator, ready for the use of man.

Thus we see the great importance this kingdom occupies in the building of this world. It at once lifts the world out of a dead, dreary, lifeless waste, and makes out of it an Eden, teeming with its countless millions of living creatures. Without it the advance of this world would have been forever blocked. And without God creating or planting it here, it never could have existed. And like the other two kingdoms below it, its work will continue throughout creation and time, and will not cease in eternity. "And on this side of the river and on that was the tree of life, bearing twelve manner of fruit, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22: 2. This same tree of life was in the first Garden of Eden to perpetuate life, but God knew his own plans from the beginning, and this was only a type of the real in the finished, beautiful world.

4TH. THE ANIMAL KINGDOM.

The next in order is the "Animal Kingdom." In this we do not include the human family, as is usually done in science, simply dividing into lower and higher animals; but we give the human family a separate kingdom. We include all animate life in this kingdom, below man: the inhabitants of water, earth and air, in its manifold forms, kinds and character; from the mighty prehistoric monsters noted in the be-

ginning of this work to the teeming millions of microscopical life that inhabit every available space.

We find in this as in the previous kingdom, that the lowest forms of life came into existence first, and new forms were added from time to time as the conditions were ripe for them. Not that the lower forms sprang one from another, or the higher forms of life from the lower, as our evolutionist friends would have us believe; but the lower forms in most cases serve as food for the higher forms of life, and make it possible for them to exist. The higher forms in turn serve a like mission, only in turn to serve others again until the final end is achieved. The animal kingdom could not possibly exist were either of the three kingdoms below it lacking, but it consumes them in its struggle for existence, and in turn adds its mite to sustain them. The beginning of this kingdom was on the fifth period of creation in the lower forms which inhabited the water, and continued on to the close of the sixth.

As already noted in a previous chapter, much of this animal kingdom has already passed away ages ago and is still doing so. Many species of many varieties have become extinct, while many new ones are coming in, which are better fitted for the advanced stage of the world. This is a universal law,—the change from the lower to the higher, from the more imperfect to that which is better suited to the advanced state of the creation of the world.

As the ether kingdom was the basis of the mineral and these two formed the basis of the vegetable, so these three form the basis of the animal kingdom, while all four are constantly building up the mineral kingdom, and condensing themselves into it slowly but surely. This law is working out its part in the destiny of this world, and no doubt ere long the carbon and other matter held now in an available form for plant and animal life, will be so far condensed to the earth's crust that all of the present forms of life as known to us must of necessity perish. This is a scientific theory, with all the

past ages in the geological formations to back it up. Not only so, but the Bible holds out the same principle, in the beautiful words of the Psalmist and elsewhere. "Thou, Lord, in the beginning didst lay the foundation of the earth; And the heavens are the work of thy hands. They shall perish; but thou continuest: And they all shall wax old as doth a garment; And as a mantle shalt thou roll them up, as a garment, and they shall be changed: But thou art the same, And thy years shall not fail." Psalm 102: 25, 26; Heb. 1: 10-12.

CHAPTER 11.

THE SEVEN KINGDOMS OF THE WORLD.—CONTINUED.

Fifth, "The Human Kingdom"—Many Different Nations—Their Origin—The Hamitic Races—The Shemitic Races—The Japhetic Races—Noah's Prophetic Blessing Upon His Sons—Their Fulfillment—The High Order of the Human Kingdom—Transition of the Human Kingdom—Sixth, the "Kingdom of Heaven"—Its Nature—Seventh, "The Triumphant Kingdom of Our Lord and His Christ"—Destiny.

5TH. THE HUMAN KINGDOM.

HAM.

In this kingdom we have man only, but in many different races and conditions of life. The question is often asked, if all mankind come from one pair, why are there so many different races today? This may be easily understood by taking a look at all created things about us. The nurseryman will plant a multitude of apple seeds, perhaps all of one kind of apples, but if he lets them grow to maturity ungrafted, there will be but few of them of the same kind, or like the original stock, yet all will be apple trees. Some of them may even bear fruit superior to the parent stock, but this is the exception; the rule is an inferior fruit. So in the human family. They soon scattered far and wide after the curse at the tower of Babel. Because they had decided to stay together, God confounded their language and they scattered abroad: Gen. 11: 1-9. The greatest division of the human kingdom occurred soon after the flood. The three sons of Noah each became the head of one of the three great divisions of the human family.

In Gen. 9: 25, Noah pronounced this curse upon Ham, his younger son, for his disrespect to his father. "Cursed be

Canaan [or Ham, see verse 22]; a servant of servants shall he be unto his brethren." "No prophecy of the scripture is of private interpretation; . . . men spake from God, being moved by the Holy Spirit." 2 Pet. 1: 20, 21. In the light of this last scripture, let us look at the curse of Noah upon Ham. The races of Ham settled Canaan, Shinar (which is Babylon) and Egypt. That these early people were a colored race their hieroglyphic pictures of themselves show. That they were the most advanced people of their age is well attested by their wonderful ruins, and the account left us in the Bible. See Gen. 10: 6-14. They were completely driven out in a later period, first, by Israel in Palestine, second, out of Egypt by their Eastern conquerors later,* and gradually retrograded, becoming a wild, savage people as they retreated into the forests of Africa to escape the slave hunter. This shameful traffic in the children of Ham is so fresh in the minds of the readers, that comment on the fulfillment of the above-named curse is unnecessary. But thanks be to God through our LORD JESUS CHRIST, the curse has been removed, and man has learned to know that he is his brother's keeper.

SHEMITIC RACE.

Shem was the second son of Noah. "And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east." Gen. 10: 30. This is the great yellow race, which today comprises more than one-half of the human kingdom. The Chinese, Japanese, Italians, Greeks and Jews belong to this family. Abraham belonged to this middle family, and therefore Jesus did. It is indeed significant that he should. Let us look at this race in the light of Noah's blessing. "Blessed be Jehovah, the God of Shem: And let Canaan be his servant." Gen. 9: 26. It is a fact that the yellow man has been the enslaver of the black man; in all ages Ham has

*Several attempts were made by the combined forces of these Children of Ham to recover their lost territory.—See 2 Chron. 12: 1-9; 14: 9-13.

been the servant of Shem, by whom he has been bought and sold in all the marts of the world.

The Jews were enslaved by the ancient Egyptians, who were of Hamitic origin; but almost destroyed them when they were delivered out of their Egyptian bondage. The Jews or Israelites also destroyed seven nations of the Hamitic stock when they conquered the promised land. The old Romans came from this great family, and were in the zenith of their power and glory at the time of Christ. In fact this was the period of triumph of the Shemitic race, since which time they have gradually declined.

JAPHETIC RACE.

“God enlarge Japheth, And let him dwell in the tents of Shem: And let Canaan be his servant.” Gen. 9: 27. This is Noah’s blessing on his oldest son. He got his blessing last, and in every particular have these blessings been fully carried out. The Japhetic or white races were driven far inland into Europe by their aggressive Shemitic and Hamitic brethren in an early day. Ham had his day first, and was in the zenith of his power when Israel was a slave in Egypt. From this time forth he went down as shown, and became a bond-servant and slave for his two elder brothers.

Shem had his day next, and gave to the world its Savior, its religion. “Blessed be Jehovah, the God of Shem,”—Gen. 9: 26,—finds the fulness of its blessings in Christ, while his rejection of the Christ has been his fall. “God enlarge Japheth, and let him dwell in the tents of Shem,” finds its fulfillment in their accepting Christ. Though the white man got the last blessing, he also got the best one, and today is in the zenith of his fame and glory. But while he is dwelling in the tents of Shem and has Canaan for a servant, let him not forget the white man’s burden, as a teacher and a good steward of the manifold grace of God for his two fallen brethren.

Japheth had seven sons, and the divine writer tells us that "by these were the isles of the Gentiles divided in their land: every one after his tongue, after their families, in their nation." Gen. 10: 5. By the isles is meant the region beyond the Mediterranean Sea, as it is well known today, that this has ever been the home of the white man in all history. These races divided again and again and scattered all over the earth. Some of the different races were a mixture and soon all shades of color were produced.

We have briefly noted this phase of the human kingdom in its early stages of repopulating the earth after the flood, believing that the superior place of man, in the great purpose of God, deserved special notice in this particular. In this fifth kingdom, the highest order of material perfection on earth is reached; all things were given in subjection to man. Lord of all created material things, he was told to go forth and subdue and conquer the earth and have dominion over it. He does so in the largest possible measure, and with an ever-widening field open before him. Man is a constant surprise to himself as he reaches out into new fields of development, and brings new laws into subjection to himself. In his pursuit of life he consumes the four kingdoms below him, and could not live and prosper if deprived of either of them, but would quickly perish off the face of the earth.

Furthermore we notice that he could not live on the gross, unrefined food of the lower kingdoms, but must have refined food and clothing, the very best of all that is below him, while the animal and vegetable kingdoms easily subsist upon his refuse. The ether kingdom sustains him in the air he breathes, and he could scarcely live a moment without it. The mineral kingdom furnishes him with his chemicals, salts, metals, rocks, and soils, as well as the very terra firma he lives, moves and builds upon. The vegetable kingdom furnishes him with all the grain, fruit, nuts and vegetables on which he subsists, as well as the timber he uses in his building and

for fuel. The animal kingdom supplies him with meat, milk, butter, eggs, etc., to eat, and wool, hides, fur, etc., for clothing, and animals to assist him in his labors. But like all the kingdoms below him he, too, is doomed to die, and according to all laws of reason we would look for his successor, as we found a new order, or kingdom, succeed each of the previous one, and we look for an order of beings proportionately as much higher than he is, as he was above the previous kingdom.

In vain do we appeal to human science or knowledge to bridge over this unfathomable chasm. Man, the worshipful, God-seeking being that he is the world over, in every tribe, has from his creation been taught to know and believe in the spirit-life, and a future existence. Is it reasonable that he should have been endowed with such a knowledge of life and death by his Creator, then turned hopelessly adrift without a ray of light of a future life? No, never. If such is his doom, good were it had he never been born, or brought into such a state of comprehension as to know that he must die, without God or without hope of a future life. Job, the oldest writer known, said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh I shall see God." Job 19: 25, 26. And this is our hope.

It is not possible for the lower creature to comprehend the higher, in anything of his fullness. From the lowest up to the highest this must be true. We fully believe that the gap between man and the next kingdom above him, is no greater proportionately than any between the kingdoms that have preceded him. Yet the ratio of intelligence, wisdom and power increases rapidly in each successive upward kingdom until the finished product is reached in the seventh and last kingdom.

6TH. THE KINGDOM OF HEAVEN.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom

of heaven is at hand." Matt. 3: 1, 2. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4: 17. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

Here we have this, the sixth kingdom in order of succession, presented to us in its beginnings by the herald, John the Baptist, then by the King himself, then by the first preacher of the new era; after the baptism of the long-promised Holy Spirit. It was Jesus who said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. The consummation of all the past ages is in this new spiritual kingdom. All the past preparations have been for it, and like all the kingdoms below it, it did not make its advent into this world until all things were ready, and the time was full. It can exist only in a human being, and requires the highest development of Faith, Hope and Love to sustain it. Its mission in this world is to sanctify, to cleanse, to make holy, and lift the being up to a new realm of eternal life. For this purpose it must consume and destroy all the dross and refine the being it occupies, bringing his faith to a fullness of trust and obedience to the Author of his existence. The great apostle Paul has truly said, "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." 2 Cor. 5: 17.

When Jesus the Christ came to this world, he brought a new creature, a NEW CREATION, just as distinctly so as when the other creatures were formed in their respective times and ages. Like the former kingdoms, this kingdom has laws peculiar to itself, and can not exist except on the basis of its own laws; he who will not regard them will suffer the

same consequences, pro rata, as he who disregards the other laws about him in the natural world. No creature in the realms of creation has the power to perpetuate its own life, but simply lives out its time to perpetuate its species, and furnish a basis of support for the higher kingdom above it. To do this it must die; there is no exemption from this law.

In the vindication of this fundamental truth we can do no better than to let the Book tell it: "It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul: the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural: and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the KINGDOM of GOD: neither doth corruption inherit incorruption." 1 Cor. 15: 44-50.

Here we have a clear distinction between the natural and the spiritual being, and of the transition of the one into the other. Like the transition of the beautiful butterfly from the ugly caterpillar: the one hides itself in the dust of the earth, while the other flies away into the ether kingdom to meet its Maker, a thing of beauty and perfection. Yet this kingdom, with its mighty transforming power, is only the preparatory state of that which is to come; and when its work is done will be merged into that which is to supersede it, and like those that are below it, form the basis or stepping-stone for the next and highest order above it.

7TH. THE TRIUMPHANT KINGDOM.

We now have the seventh and last kingdom, the kingdom

of perfection. While the human kingdom extended from the creation of the first Adam, to the establishing of the kingdom of heaven by our Lord, this kingdom will last until the end of time. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and all power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all." 1 Cor. 15: 24, 28. This makes the question of Christ's work in point of duration clear. With the final judgment and cleansing of this world by fire, the work of this kingdom will be done, and from henceforth it will be "THE KINGDOM OF OUR LORD, AND OF HIS CHRIST: and he shall reign forever and ever." Rev. 11: 15.

This is the time of the new heaven and the new earth, which will be more definitely and clearly treated in the opening of the seven seals. It has been our aim under this subject to place before our readers a clear and concise statement of the great fundamental principles so clearly apparent to all, upon which God has based the development of a great world, from a shapeless, formless mass, to that of a beautiful, perfected planet that outshines the noonday sun in its glory. It is indeed a work worthy of our God and his Christ, with all his glorious saints. It makes God the true God of all things visible and invisible and brings us into a harmonious relation with him in every point of conception. Daily, moment by moment, we lean upon his strong arm of protection, and are surrounded on every side by his wonderful laws that work out the destiny of a world for the home of man.

This is the preconceived plan of God. This is foreordination; the prefixed destiny of a world, not of a soul; for it has been made in the image and likeness of its Maker, and therefore fixes its own destiny. But the plan is neither altered nor delayed by human agency, for the man that fails must

bear his own loss. Our Lord is building a house, a mansion, a city, yea, a mighty world for his own glory and that of his children. The work is well under way, much material has been already placed into the hands of his skilled workmen, and they have done their work well; none have failed, none will fail until all is finished. How can man, who was born but yesterday, and will pass away tomorrow, contend with him who laid the foundations of the earth? Well may Solomon say, "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts: she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens: she crieth upon the high places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith unto him, Come, eat of my bread, and drink of the wine that I have mingled. Forsake the foolish, and live: and go in the way of understanding." Prov. 8: 1-6.

CHAPTER 12.

TYOLOGY.—A DISCOURSE ON TYPES.

Types Defined—Why Employed—The Garden of Eden—Cain and Abel—Noah and the Ark—The Dove and the Raven—The Three Sons of Noah: Ham, Shem and Japheth.

“For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.” Heb. 10: 1.

TYPE. An emblem; a symbol; that which has a symbolical significance; that which is emblematic. Christ is the antitype of the paschal lamb, which was slain yearly upon the 14th day of the month Abib. Thus the lamb became a type of Christ, while Christ was the antitype of the lamb; the lamb thus being a model, an example, a pattern of Christ.

Inasmuch as the works of God were finished from the foundation of the world, in order to show this for all time to come, it was revealed through the medium of Types, Shadows, Examples, Figures, Parables, Prophecies and Visions. These have been carefully embodied in the religious services of the people who were chosen for that special purpose, to carry out the great living plan of God. Every feast, sacrifice and ordinance pointed to something yet to come, and in itself was only a type or shadow, whose substance was thus dimly foreshadowed. “Who served that which is a copy and shadow of the heavenly things.” Heb. 8: 5.

From the time that God placed man upon this earth, he has by a series of graded steps unfolded his great plans for the future of this world and the race which he has created in his own image and likeness. Thus we see that God begins

at that stage of this world's history with a type of himself in the creation of man; for Adam was only a figure of Christ who was yet to come. See Rom. 5: 14. But Jesus Christ was "The very image of the substance of God." Heb. 1: 3. "The first man was of the earth earthy," only a type, an image, or figure of him which was to come, while "The second man was the Lord from heaven." 1 Cor. 15: 47. That part of the human race that will answer the purpose of their creation, the great design of their Creator, will also pass from the type to the antitype, from the image to the real being. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 49.

In man's fall we have his true earthly nature revealed. The great apostle Paul is clear on this subject when he says, "For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. 8: 20, 21.

TYPES AND SHADOWS.

That the meaning of a type should not always be clear to us is self-evident, because all of them point step by step, up, up, through the ages unto the final perfection of the great plan of God. It is the purpose in these pages so to unfold this plan that they may be easily seen and their true setting the more easily determined. The Bible is its own commentary; it is self-interpreting, it is a unit. Read Genesis, you need to read the rest of the Bible to fully bring out its meaning. Read Revelation, you need all of the rest to comprehend it: and this is true wherever you touch the divine record; you come in contact with it as a whole.

THE GARDEN OF EDEN.

In the Garden of Eden of Genesis 2, we have a type of the final perfected home of the human family, so beautifully and

graphically described in Rev. 21 and 22. Here we have man the image or type of God his Maker, entrusted with the care of a beautiful home, made responsible for its protection and his loyal obedience to his Maker; and although it was apparent from the beginning that as a temporal being he would fail, yet the type was perfect and will never fail. The serpent in the garden who deceived Eve is indeed a most fitting type of the deceiver of man. His poisonous fangs, low, crafty cunning in capturing his prey, all make him indeed a fit emblem of his satanic majesty as described in Rev. 20: 1-3. In the restored Eden of Rev. 21 and 22, we have the tree of life again to be freely used, its leaves for the healing of the Nations: also, "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." Rev. 21: 27. As the serpent is a type of Satan, so is the lamb always a type of Christ, and the dove of the Holy Spirit. See John 1: 29, 32.

CAIN AND ABEL.

In these, the first born sons, we have a most beautiful type of the first and second Adam. Cain, the type of the fallen man, offers on his altar the fruit of the ground and is rejected: while Abel offers the life of the firstling of his flock and is accepted. The one is emblematical of "The earth earthy," the other, of "The Lord from heaven," 1 Cor. 15: 47. Cain, the man of sin, slays his brother the righteous: so the Jew with his carnal types and shadows, slays Jesus, the Lamb of God, who bears away the sin of the world. The younger brother dies for the elder: the righteous for the unrighteous, prefiguring the atonement.

NOAH AND THE ARK.

In the saving of the human family by Noah's Ark, we have a type of the Church of Jesus Christ. As Noah prepared his ark for the saving of his family, so Christ has prepared his

church for the saving of all that will come unto him. As Noah was instructed to take into his ark of all kinds of beasts and birds, so Christ says, "Preach my gospel to every creature," Mark 16: 15. Peter had to relearn this lesson from the Lord through a vision before he would reluctantly accept it and go and teach Cornelius the Gentile. While he was praying, heaven was opened and a great sheet was let down to him, "wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord: for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." Acts 10: 9-48. Later in his ministry, when Peter wrote his epistle, this beautiful type was clear unto him when he said, "The like figure whereunto even baptism doth also now save us." 1 Pet. 3: 21.

As the world has once gone through its baptism of water, destroying the wicked and saving the righteous, so it will next go through a baptism of fire, destroying the wicked and saving the righteous. (This will be found fully treated in the chapter on the opening of the sixth seal.)

Noah here is the type of Christ: the seven with him represent the perfect number, all the redeemed of all ages and nations. See Rev. 6: 9.

"He sent forth a raven." Gen. 8: 7. The black raven, a scavenger, a bird of prey, would not return again to the ark. While it is not so definitely stated in the Scriptures, this is a fit type of Satan, who went ahead of the Holy Spirit into the world and will never return to God, but will be destroyed by the Lord Jesus Christ. See 1 John 3: 8. "For this cause was the Son of God made manifest, that he might destroy the works of the devil."

"And he sent forth a dove from him, to see if the waters

were abated from off the ground: but the dove found no rest for the sole of her foot, and she returned unto him to the ark." Gen. 8: 8. And Noah put forth his hand and took her in. The dove, unlike the raven, returns to the ark. Here we have the emblem or type of the Holy Spirit: in the first dispensation of time from Adam to Noah she finds no resting place on earth but returns to the ark for safety. "And he stayed yet other seven days; and again he sent forth the dove out of the ark: and the dove came in to him at eventide: and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth." Gen. 8: 10, 11. The Holy Spirit goes forth again after the flood and stays all during that dispensation, from the flood to the first coming of Christ: in the evening of the second dispensation of time he brings in the olive branch, the emblem of peace, in the person of the Babe of Bethlehem. This beautiful type finds its fulfillment in the angels' song, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14. Jesus indeed returns to God, but sends the Holy Spirit in his stead. "And he stayed yet other seven days, and sent forth the dove: and she returned not again unto him any more." Gen. 8: 12. This beautiful type has its fulfillment in the last dispensation; from the day of Pentecost to the second coming of Christ his work will continue and he will never leave this world again until his work is entirely finished.

The seven days each stand for the full period of time of one dispensation. The figure 40 will be noticed under the type of 40, in the chapter which treats on that subject.

THE THREE SONS OF NOAH: HAM, SHEM AND JAPHETH.

These three sons, it would seem, have a peculiar place in the types of the ages. As we look at them through the curse and blessings of Noah we see their future destiny, clearly outlined. Ham (or Canaan, as his son who received the inheritance was called, and upon whom the curse was pro-

nounced) was to be a perpetual slave for the other two sons: and so it has ever been the lot of the descendants of Ham. Well may this dark picture stand as a type of the first dispensation of the human family before the flood. Yet it will also end in the fullness of time. Gen. 9: 25.

Shem comes in for a blessing, Gen. 9: 26, and fills the second dispensation. Abraham belongs to this family, and it ruled the second dispensation, and gave to the world its Savior. Japheth comes in last, but has the greatest blessing pronounced upon him. Gen. 9: 27. "God enlarge Japheth, and let him dwell in the tents of Shem: and let Canaan be his servant." Gen. 9: 27. We are now living in the fullest realization of this blessing pronounced upon Japheth. The type and antitype have met in this the last dispensation. The son of Japheth, the white man, has the ascendancy; he is literally dwelling in the tents of Shem, and Canaan has been his servant for ages. The very colors of the races are a type of the ages of their ascendancy: Ham, the black slave, the dark antediluvian world. Shem, the yellow race in the middle, or age of types and shadows of the Jewish ceremonial law. Japheth, the white man, in the last human age: the dispensation of the Holy Spirit.

CHAPTER 13.

TYPOLGY.—CONTINUED.

THE TYPE OF THREE—Diagram of the Type of Three—Abraham, Isaac, and Jacob—Abraham a Type of God—Isaac a Type of Jesus—Esau and Jacob—Their Types and Antitypes—The Repenting Prodigal—Restoration—The Work of the Holy Spirit—Israel the Prince of God—Jacob the Founder of the Type Church—The Twelve Sons—Types Of.

THE TYPE OF THREE.

It is eminently fitting at this time to give this wonderful type a special notice, as it will materially help us to understand the unfolding of the future great types. The most casual observer of the Holy Scriptures must have noticed the frequency with which he has met with the number three in its pages; but because of the immensity of the scale on which the plan has been executed, it has been beyond the comprehension to get the proper connections or to grasp it in its entirety. Not only has this been true, but the varied meaning, from the most earthly or lowest type to the highest or most spiritual, is a mighty concept, and demands the most lofty spiritual conception and development to fully grasp. Yet many of these become exceedingly simple, and so singularly beautiful when brought out in bold relief as to dispel all doubts in the minds of the most skeptical as to their true relation to the antitype which they represent.

It may be taken as a fundamental truth, that the ultimatum of all these triplet types find their full and complete antitype in the "Father, Son and Holy Spirit;" and the three great periods of time, from the creation of man to the triumphant kingdom of Christ. Jesus himself refers to Jonah as a type or sign of himself being in the tomb three days and coming

out alive and unharmed. Matt. 12: 40. In the previous chapter will be found a triplet of types in Noah's three sons. These represent the three great heads of the human family after the flood, and their posterity the three great periods of time of the age of man. Ham, the black slave, represents the first 2,000 years from Adam to the flood,—black with crime and doomed to speedy destruction, as all sin is. Shem represents the more enlightened middle period, from the flood to the birth of Christ; he is the middle man in color and in actual possession of the predominating influence of the world to Christ's time, and ever stands as its great prototype. Japheth, the white man, stands for the last dispensation, that of Jesus Christ and the Holy Spirit, or from the birth of Christ to the close of this age.

DIAGRAM OF THE TYPE OF "THREE."

Below we give a diagram of the three dispensations, which will enable the reader to see in part the great plan of the age of man on this world and how the division of time was made, with some of the types and antitypes leading up to the final completion of the works of God with man. It will be noticed that each dispensation is only a passing type or shadow of that which is to supersede it:

Diagram No. 5.

First Dispensation.	Second Dispensation.	Third Dispensation.	Sabbath.
FATHER. From Adam to Abraham. Government from God through the Fathers. 2,000 Years.	SON. Abraham to Christ. Government of God through the Law and the Pr. Types and shadows. 2,000 Years.	HOLY SPIRIT. Birth to 2nd Advent of Christ. Government through Jesus Christ and Holy Spirit. 2,000 Years.	TRIUMPH. 2nd Ad. to final Judgment. 1,000 Years.
1,000 y. 2,000 y. Adam, human Father.	3,000 y. 4,000 y. Abraham F. of Faithful.	5,000 y. 6,000 y. Christ, Father of the Holy Spirit.	7,000 y.
Enoch translated to heaven. Gen. 5: 24.	Elijah translated to heaven. 2 Kings 2: 11.	Jesus ascends to heaven. Ac. 1: 9.	All the saints. Rev. 20: 6.
(Patriarchal Administration) Adam the lawgiver. The Antediluvian world governed through him.	Moses the lawgiver.	Christ the lawgiver.	Holy Spirit, Son. All the Redeemed.
Noah in judgment of the 1st Dis.	Moses the second.	Christ the 3rd.	Final Ju. by all three, Father, Son, and Holy Spirit.
1st. Passed through water baptism.	2nd through water and fire.	3rd. Through water, Holy Spirit and fire.	Purified.
Saved by faith and obedience through the Ark.	Saved by faith and obedience through the law of Moses.	But redeemed through the blood of Christ, faith and works.	The day of rest.

This division of time is not arbitrary, as will be readily seen by a study of the chronology of the Bible from its own records. The first two periods have already gone down into the world's history, while over 1,900 years of the third have passed since the birth of our Lord. Under the type of Forty and Seven and the Cycles of Time, this question will be more fully discussed and brought out. For clearness it is often necessary to segregate a type, or set of types, from their original setting, and follow them through to their conclusion, but by so doing we should not wrest them from their true meaning or place in the great outline plan of God.

ABRAHAM, ISAAC AND JACOB OR ISRAEL.

These three great patriarchs, whose names have been a household word in all the past ages since their time, stand out in bold relief as among the most striking figures of all the great prototypes of the second dispensation.

Abraham, like Adam, stands at the head of his dispensation, and was ever known as "The Friend of God,"—James 2: 23,—and as "A Father of many nations." Gen. 17: 5. He ever stands as the great type of God. Beginning with Abraham, God through this, the second dispensation, has wrought out on a stupendous living scale the third dispensation. There was nothing perfect in this, the second dispensation, only pointing to the real in the third under Christ. "For the law made nothing perfect, but the bringing in of a better hope did: by which we draw nigh unto God." Heb. 7: 19.

Again, the writer of the book of Hebrews, after enumerating many of the ancient Fathers of the first and second dispensations, in which the name of Abraham, Isaac and Jacob are most prominent (see Heb. 11), sums it all up by saying, "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Heb. 11: 39, 40.

In Christ we have received the true substance of which they only had a promise. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many: but as of one. And to thy seed, meaning Christ." Gal. 3: 16. Gen. 22: 18. To Adam, the Father of the human race, was the promise of Christ made,—"The seed of the woman shall bruise the serpent's head." Gen. 3: 15. To Abraham, the Father of the faithful, is the promise renewed: "In thy seed shall all the nations of the earth be blessed." Gen. 12: 3. All the promises are fulfilled in Christ; all the shadows vanish, and types are swallowed up in their antitypes.

“For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female: for ye are all one man in Christ Jesus. And if ye are Christ’s, then are ye Abraham’s seed, heirs according to the promise.” Gal. 3: 27-29.

The three dispensations meet here in one man. Adam, the man of sin: Abraham, the man of pure faith in God: all meet in Christ, die in Christ and are resurrected in Christ, “who is heir of all things,” and “the very image of God.” He overcame all sin, conquered death, and robbed the grave of its victim. The apparently impossible will soon be accomplished in him, of bringing all the world into one again. Ham, Shem and Japheth will dwell together in the same ark with old Father Noah again. And Adam and Eve will once more sit together with their children, in the beautiful Garden of Eden and partake of the fruits of the tree of life. See Rev. 21, 22.

ABRAHAM AND ISAAC.

As Abraham is a type of God the Father, so is Isaac a type of Christ the Son. Isaac was the first-born son of his father, so was Jesus. Isaac was a child of promise (see Gen. 17: 15, 16), so was Jesus. Both were miraculous children. While Ishmael was born to Abraham from the bondmaid, and was older than Isaac, he was not the heir or legal son, and was a type of the Jews in bondage of sin when Jesus came to them. “For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman. Howbeit the son by the handmaid is born after the flesh; but the son of the free woman is born through promise. Which things contain an allegory: for these women are two covenants: one from Mount Sinai, bearing children unto bondage (the Jews under the law and sin), which is Hagar. Now this Hagar is Mount Sinai in Arabia and answereth to the Jerusalem that now is:

for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother." Gal. 4: 21-31.

The beautiful type of Isaac as the only son and true heir of promise, is carried out to its fullest perfection in Gen. 22, Heb. 11: 17-19. Abraham is ordered to offer him on Mount Moriah, the mount of God, where the temple was afterwards built by Solomon, and the same mountain on which the paschal lamb was slain for a thousand years, or from the dedication of Solomon's temple to the crucifixion of Christ, who himself was the antitype of Isaac, and the lamb which was slain daily until his crucifixion. From the time he was told to sacrifice him until he actually laid him on the altar was the third day: from the time Jesus was offered, until he rose from the dead was the same. On the basis of his great faith, proved by his works, he became the great prototype of God the Father, and Isaac of Jesus, the Son of God. "Though he was a son, yet learned he obedience by the things which he suffered: and having been made perfect, he became unto all them that obey him the author of eternal salvation." Heb. 5: 8, 9.

ESAU AND JACOB.

Esau and Jacob are the great prototypes of the Jews and Gentiles as found at the time of Christ's work on earth among them. Esau, the elder brother, inherits the birthright, but sells it for naught to Jacob, his younger brother, and also loses the blessing through him. The Jew did likewise in his rejection of Christ, and lost his inherited birthright. Jacob was driven from home because he dispossessed his brother; so were the followers of Christ. Jacob stands out in bold relief as the great antitype of the sinner and publican. Fleeing from his brother's vengeance, he seeks an asylum among his heathen friends, only to find bitterness in the end, and returns to his Father's house. He is overtaken by the enemy he seeks to evade, and would have been destroyed but for the

timely interference of the angel. Here he makes a covenant never to go back to molest Laban, or invade his territory. So does the returning sinner make a covenant never to return to the sinful life.

But Jacob has never repented, or made his wrongs right with Esau, and now being freed, justified from Laban and his old life with him, he remembers his sin against his brother Esau and sends a message of peace to him. Gen. 32. It is rejected, and Esau comes to meet him with 400 men. Jacob now realizes that the day of vengeance is come: he can not go back, Laban will slay him; in dismay he flees to prayer for deliverance from the hands of his angry brother. This does not satisfy him: he divides his great caravan into two companies, with the hope that Esau will not get the one in the rear with his family. Yet he finds no ease of conscience, but tries to conciliate his brother's wrath with presents. He sends five different herds of animals, with instructions to the drivers as they meet Esau to make him a present of them in his name, saying, "I will appease him with the presents that go before me and afterwards I will see his face."

Jacob's struggles in the toils of his old sins are a true type of what every returning sinner has to meet; of which the parable of the prodigal son is Jesus' own version. Restoration for wrongs done to others is good and commendable, but will never restore the lost faculties of the soul. Yet it paves the way for a deeper work of grace in the heart; and so with Jacob, as a last resort he gives up all. He places all he has across the brook, including his loved ones, and alone he wrestles with God all through that night of terror; he refuses to let him go until he blesses him. His request is granted, his name is changed to Israel—A Prince of God, and he is assured that he has prevailed with God and man. He meets Esau and the reconciliation is complete. He and his family go home in peace.

The Holy Spirit has used Jacob as a true type of his work

with man in all ages to come, in bringing them to true repentance and restoration with God and man. He becomes the founder of the twelve tribes of Israel, the foundation of the church of types and shadows.

THE TYPE OF TWELVE.

ABRAHAM, ISAAC, JACOB AND THE TWELVE SONS.

As we find in Abraham a type of God our Father, in Isaac a type of Jesus Christ the Son, in Esau and Jacob a type of the Jew and Gentile, so we find in the twelve sons of Jacob a type of the twelve Apostles of Christ. We find that the twelve tribes were always duly honored in all the work of the sanctuary. Thus when the law was to be read at Mount Sinai Moses set up twelve pillars, in honor of each one of the twelve sons of Jacob, with a single altar upon which to offer their burnt offerings. The antitype of this is found in Christ, the single head of the Church, who made a single offering for his Church, and the twelve apostles, the twelve pillars upon which he built his Church, and to whom he committed its living oracles. Ex. 24: 4.

Again, in the breastplate of judgment which was to be worn continually by the High Priest when he appeared before the temple service to do the sacrificial work, were twelve precious stones, with the names of the twelve tribes of Israel upon them. This memorial of perpetual remembrance finds its fulfillment in the final promised restoration of the twelve tribes.

The twelve spies sent out for forty days to investigate the promised land, find their antitype in the twelve Apostles' forty days' wait for the Holy Spirit; and the consternation in the camp of Israel on the hearing of their report, finds its counterpart in the consternation on the day of Pentecost on hearing the report of the Holy Spirit's work. The land was divided among the twelve tribes by lot,—Num. 24,—and will be again. See Ezek. 47 and 48.

As Abraham's promised blessings were given for the whole earth as a true type of God, the Father of all, so Isaac, as the true type of the Son, inherits all. See Heb. 1:1-4. Esau is the type of the rejected Jew for selling his birthright; Jacob the type of the sinners and publicans in whom the Holy Spirit does his work. So also is the fullness of the type of twelve. The twelve Apostles inherit all the fulness of the twelve tribes. "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke 22:30. This is the promise of Jesus to them. This type, like all types, finds its final real meaning in the seventh or last Kingdom, described by the seer of Patmos, in Rev. 21 and 22.

CHAPTER 14.

THE CHURCH IN BONDAGE.

Diagram No. Six—Joseph, Moses and Christ—The Development of the Church—Fulfilled Types—The Type of Forty—Noah and the Type of Forty—Type and Antitype of Forty in the Second Dispensation—The Forty Days' Fasts—On the Mount of Transfiguration—The Forty Years' Wandering in the Wilderness of Sin.

It must ever be borne in mind that in the study of the types, each one is only a part of a great whole, one line perhaps in the Master's great outline plan of "Creation, Time and Eternity." It is not possible to attempt much detail in so vast a plan, except at some of the great points of contact, within the compass of this volume, but simply to point out the index hands on the mile-posts of the march of the ages, as given by the Master Architect himself.

THE THREE STAGES OF DEVELOPMENT OF THE CHURCH.

It will thus be seen that each one of these three great leaders stands at the head of a new period in the development of the Church of God and the carrying out of his plans. The infant Church is nursed in the bosom of the great Egyptian Empire, and schooled in its early childhood in its hard service, thus eminently fitting it, as a hardy race, for future service. As the child is a type of the man, so is this of the future church of God, which has been in long and hard service and training in a wicked and sin-cursed world, but is about to complete her warfare.

Under Moses we have the second great development period of the Church of God. In this period we have the time from the call of Moses to the preaching of John the Baptist; a pe-

riod of about 1,500 years. "For the law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man presses into it." Luke 16: 16.

THE THREE LEADERS.—JOSEPH, MOSES AND CHRIST.

Below we give a table showing in parallel columns the complete harmony existing between the types of Joseph as a savior of his people, and Moses as his antitype: and again of Moses as a savior of his people and the Lord Jesus as the great final antitype of all past ages.

Diagram No. 6.

1 JOSEPH.	2 MOSES.	3 JESUS CHRIST.
Church in bondage in Egypt.	Church in bondage and also in Promised Land.	The scattered Church of Christ in the Wilderness.
		(See Rev. 12: 5-6.)
Attempt to kill him when a child. Sold into Egypt.	Attempt to kill him when a child. Pharaoh's decree. Ex. 1-2.	Attempt to kill Jesus when a child. Herod's decree. Matt. 2: 16.
Joseph's dreams of his future greatness bring persecutions. Gen. 37: 5-11. Denounced and sold.	Moses' aspirations to free his people. Ex. 2: 11, causes him to be persecuted and driven into exile.	"The Jews answered Pilate, We have a law, and by that law he ought to die, because he made himself the Son of God." John 19: 7.
Joseph is persecuted and driven into exile, but there is made chief. Gen. 41: 37-44.	Moses is driven into exile and there is made chief by God. Ex. 3.	"The stone which the builders rejected, the same was made the head of the corner." Matt. 21: 42.
Joseph becomes the leader and savior of his people.	Moses becomes the Leader, Prophet and Lawgiver of Israel.	JESUS the CHRIST the Savior of the world, Prophet, Priest and King.
Joseph led his people from a desert land of famine to the land of Goshen, the best of all Egypt. Gen. 45: 16-20.	Moses led his people from Egyptian slavery and idolatry, to victory, freedom, the true worship of the true God, and a "land flowing with milk and honey." Ex. 3: 7-8.	Jesus leads his people from a land of sin, sorrow, sickness and death, to one of Eternal Life, peace and joy. Rev. 7: 13-17.

Care must be taken not to confuse the subdivisions of time with the three great divisions of the human period. From the call of Abraham to the birth of Christ is only one great period of 2,000 years, or forty jubilees, just as from Adam to Abraham, and, we may safely infer, from the birth of Christ to his second advent. One can scarcely fail to see the Designer's plan and work in what has already been passed over; but what we find in the forty years' work of Moses, given direct to him by Christ himself, through the mediatorship of Angels, is full to perfection of the most beautiful types and shadows. These cover every phase of the Messial's work.

It is indeed fitting that "He for whom and by whom all things were created," should leave us just such a record of his wonderful plan of world-building and developing as he did. Worked out on a stupendous living scale is given unto us, in the law of Moses, the outline plan of "Creation, Time and Eternity." Many of these are so clear, beautiful and perfect that all doubt must be forever dispelled as to their true meaning when once pointed out. Many of them have been used time and again by the New Testament writers, as will be noticed frequently in this work; while many others are self-evident to every Bible student. The proof of all proofs lies in the fact that the larger part of them have already come to pass and have been literally fulfilled. Those that have not, still belong to the future history of time and eternity. As time has been perfectly mapped out in cycles by the Master himself, we can with the fullest assurance measure what is to be by what has been in the past.

THE TYPE OF FORTY. THE FORTY YEARS' WANDERING IN THE
WILDERNESS OF SIN. TYPE AND ANTITYPE.

The figure forty, so prominent in Holy Writ, has a very significant meaning and invariably stands for one of the three great periods of time. The greatest natural division of time under the law was fifty years; the fiftieth was always a ju-

bilee. From Adam to Abraham was 2,000 years, which divided by fifty, gives us forty jubilees. It was the same again from Abraham to the birth of Christ, and, as will be clearly shown in the chapters on the cycles of time, from the birth of Christ to his second coming will be the same.

It will thus be seen how harmoniously the figure three, and forty, and the key figure seven, unite in one great whole. We will briefly note a few of the types of the figure forty at this time, to clear up more accurately the typical meaning of the forty years' wandering in the wilderness of Sin, by Israel, from the time they were delivered from Egyptian bondage, until they entered the promised land.

NOAH AND THE TYPE OF FORTY.

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Gen 7: 4. After the ark rested on Mount Ararat, Gen. 8: 4, Noah remained yet forty days more in the ark, then sent forth the raven, the emblem of sin, and it would not return but remained in the world. Gen. 8: 7. He waited seven days, then sent forth the dove, the emblem of the Holy Spirit. It returned to him. After seven days she was sent out again, and returned at eventide with the olive branch, the emblem of peace.

As we have noted the ark in its emblematical relation to the gospel age, we will here only note the question of the types of time.

The seven days before the flood may well stand for this, the first dispensation. Gen. 7: 4. The twice seven after the flood in like manner for the two succeeding periods of time. The forty days' rain represents the forty jubilees of the first dispensation of time, and their full and complete destruction. The forty days' wait of Noah, Gen. 8: 6, shows that the Holy Spirit waits another forty jubilees before he makes his final advent into the world, and then the raven precedes him. This brings us to Christ's time; and we find, true to type,

that Satan had preceded him and had taken possession of his Church, the Jews. As the dove did not remain or find any rest the first time, but returned to Noah, so it was in the second period of types and shadows, under the law and prophets. But the second time, after an all-day's work, she returned at eventide with an olive branch in her mouth, the emblem of peace: this is the baptism of Jesus, Matt. 3, by the Holy Spirit, the dove from heaven. Jesus is the olive branch, and is taken back to heaven again by the dove, to his Father's house. But a third time Noah sent forth the dove after a wait of the last seven days, "And she returned not again unto him any more." Gen. 8: 12. At the close of the third dispensation of time, which will bring us to the end of the sixth working day of the human family on earth; then will the Holy Spirit, in the person of Jesus Christ and all his Saints, which are the children of the Holy Spirit, come to earth to stay.

TYPE AND ANTITYPE OF FORTY IN THE SECOND DISPENSATION.

Moses, the great leader and lawgiver, before the law was finally written out by him, fasted forty days and nights (Ex. 34: 27-28), thus dedicating himself to the work assigned him and intended to last until the forty jubilees had expired.

Elijah fasts forty days on the same mount as Moses did. 1 Kings 19: 8. He is the great representative of the prophets for this same dispensation, and his work was to last as long as did that of Moses. "For the law and the prophets were until John, but now the kingdom of heaven is preached, and every man presses into it." Luke 16: 16. Moses the type of Christ, Elijah the type of John. Here type and antitype meet; type ceases, and shadow vanishes beneath the blazing light of the noonday sun, of him who filleth up the full measure of all the past ages. And as Moses dedicated the work of his dispensation, the law contained in types and shadows; and Elijah his prophetic work, which pointed forward to the same

end, by a forty days' fast, so did the Lord Jesus Christ also dedicate himself and his work by a forty days' fast. He fasted most likely in the same wilderness (see Luke 4: 1), and probably on the very same mountain where did his great prototypes.

The climax of this beautiful figure is reached when we ascend to the top of the mountain with Jesus leading the way, and the chosen three, Peter, James and John, following him. There they meet with Moses and Elijah and talk of his decease which will shortly take place at Jerusalem. Moses realizes that there the law contained in ordinances, and only "a shadow of things to come" (Col. 2: 10-19), will be nailed to the cross in the body of Christ, and will be "finished." John 19: 30. Elijah's work is also done and now he looks for its complete fulfilment in this, the long-expected Messiah. With a last backward glance at the dim shadows of the great lawgiver Moses, and the prophet Elijah, Peter proposes to build for them each a tabernacle; but at this opportune moment, God throws a veil over them again, the true emblem of the past age, and out of this cloud of the age of types and shadows now past and gone, he speaks to Peter, James and John, the three great representatives of the New Testament dispensation, saying, "This is my beloved Son, in whom I am well pleased: hear ye him." Matt. 17: 1-8. Virtually, all the rights and titles of Moses and Elijah are here transferred to the Lord Jesus Christ, and God the Father so acknowledges it. This is in fulfillment of what Moses said, Deut. 18, and Acts 3: 22, 23.

After his resurrection, Jesus remains forty days on earth with his disciples, dedicating this the third dispensation to the Holy Spirit's work, which is to take his place in ten days. Thus we have him in his flesh, at the beginning of his work, taking a forty days' fast, indicating the passing away of the second dispensation and the dedicating of himself to his work, and the forty days' work before he ascends to his home above,

there to remain until the fulness of time (see Acts 3: 21), which would be forty jubilees, in harmony with all the types.

The three great types of the Kingdoms of Saul, David and Solomon, who each reigned forty years, will be found in a later chapter treating on that part of the work. The forty days of the twelve spies in the promised land, spying out the land, well prefigures their forty years' wandering, for their lack of faith; while their forty years' wandering points us, first, to the Christian journey of life, from the life of bondage and sin, which is Egypt, through the wilderness of sin, and the final triumphant entry into the promised land. Second, and more definitely, it represents the full period of forty jubilees of the third dispensation,—the Church of Christ on earth. We will now take up enough of the salient points in these wonderful types to make them stand out in bold relief, and follow them in their logical order as they have been unfolded by the great Architect himself.

CHAPTER 15.

FROM EGYPT TO THE PROMISED LAND. TYPES AND ANTITYPES.

Egypt a Type of the World—Pharaoh a Type of Satan—The Destruction of Egypt a Type of the Destruction of the Jews—Diagram No. Seven—The Passover Lamb—The High Sabbath—The Wave Sheaf—Pentecost—Diagram No. Eight, Showing the Types and Antitypes from the Beginning of the Year to Pentecost.

EGYPT A TYPE OF THE WORLD.

Egypt ever stands as a fitting type of a lost and sinful world. Even to this day we look upon her ancient idols of silver and gold; her wonderful embalmed mummies, many of which were once worshiped as gods. Her mighty monuments, which have defied the ravages of the centuries, still attest to her ancient splendor and wealth, made largely by the enslaved toil of God's chosen people. Ex. 1: 8-14. Jesus said of his disciples, "They are not of the world, even as I am not of the world." John 17: 14. Even so it was with the children of Israel in Egypt: they were in Egypt, but not of Egypt.

When the time had fully come, God decided to call them out, and use them as a great living pattern for his real, spiritual church which was yet to come. Conditions in the church at Jerusalem when Jesus came to them were very similar to what they were in Egypt when Moses was sent to deliver Israel. The Jews were under the Roman yoke, and enslaved to all manner of corruption in their religion, so that the few who were still true worshipers were mere slaves to them. The Israelites were slaves to the Egyptians, slaves to their own lusts and passions, without a home, without a church, without

a country, without a shepherd. The parallels in type and anti-type meet.

PHARAOH A TYPE OF SATAN.

Pharaoh stands as a perfect type of Satan in the new dispensation. He issued a decree for the destruction of the male children. So did Herod in his attempt to destroy Christ. See Matt. 2: 16; Rev. 12: 1-6. In the last reference Herod is the representative of the dragon (See Rev. 12: 1-6) that stands before the woman (the Jewish church, from whom Christ was born), ready to devour her child. But after leading out *his* church, the woman, he goes back to heaven, and his church remains (the old corrupt Jewish church perishes), and flees into the wilderness until the reformation at the end of the thousand two hundred and threescore days. (1260 A. D.) The type is entirely true to this. Pharaoh did all in his power to retain Israel as a slave and drive Moses the deliverer out from his presence. The old dead, formal Jewish church, with the aid of the dragon, the Roman power (Herod), did the same with Christ and his people. Ten times did God send Moses to plead with Pharaoh to let his people go and worship him, but he would not. Ten is an indefinite number in the types, and simply signifies many times: this is what Jesus says of the Jews that God had done for them.

We quote from Jesus' own language to the Jews, in his last farewell address to them as he stood in their beautiful temple pleading with them for the last time to repent. "Wherefore ye witness to yourselves, that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify: and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed upon the

earth, from the blood of Abel the righteous, unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, all these things shall come upon this generation." Matt. 23: 31-36. Oh, how marvelously full and complete this type is in every particular. Pharaoh hardened his heart until Egypt was destroyed by the terrible plagues sent upon him to cause him to relent,—Ex. 10: 7,—and finally he and all his army perished in a vain effort to recover their lost captives. It is a true figure of the rebellious Jews who were destroyed A. D. 70 by the Romans, just as Jesus told them it would happen.

The last plague that was sent upon him and all his people was the midnight death of the first-born of everything in Egypt, except what was protected by the blood of the paschal lamb, which in itself was the true type of Christ. God told Israel to put the blood upon the door-posts and lintels of their houses, "And when I see the blood I will pass over you." Ex. 12: 13. The Jewish church was the first-born to God, but like the Egyptians, it perished for its sins. "Jesus, the Lamb of God, which taketh away the sin of the world," saves all that get under his care, and accept his atoning blood. John 3: 16. This price released them and they went out of Egypt full. The like figure, the life of God's only Son, releases us and sets us free, and sends us out full and complete in all spiritual things.

THE PASSOVER LAMB, THE HIGH SABBATH, THE WAVE SHEAF,
PENTECOST.

Of all the many wonderful types, this trio is among the most prominent, beautiful, and far-reaching of any given. As it marks the end of Egyptian bondage, so it prefigures the end of itself in the coming Messiah. As it marks the beginning of time with this new-born people just emerging from Egyptian bondage, so it clearly points out the beginning of

the emerging of the first souls from the resurrection of the dead.

In the following tabulated form, we will follow the events in order, with the type and antitype. We ask the student to follow us with the BOOK, and let it tell its own story.

Abib was to be the beginning of time with them (Ex. 12: 2; 13: 4), which with us most nearly corresponds to the month of March. (Jewish time of reckoning a day was from sun-down to sun-down.)

In diagram No. 7 no attempt has been made to give the details of comparison in full. The aim has been so to present the outline in a clear, comprehensive manner, that it may be easily understood by the common Bible student, who will use his Bible freely for comparison. These days, and their work so carefully and solemnly charged to be perpetually kept throughout their generations forever (Ex. 12: 14), were zealously kept for over 1,500 years with some interruptions, until the Master himself came and declared, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." He proceeds at once in Matt. 5, 6, and 7, to unfold his spiritual law for the spiritual Kingdom he was beginning to establish. "Ye have heard that it was said." He quotes from the very Decalogue itself (see Matt. 5: 27, 33, 38) and then, "Speaks as one having authority," Matt. 7: 29, "But I say unto you," Matt. 5: 22, 28, 34, etc.

This marvelous unfolding of the types and shadows of the Mosaic laws was in himself continued, until the last one of them was literally fulfilled in and by himself. While dying on the cross he could say in triumph, "It is finished." And Paul could rightly say, "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you

in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Col. 2: 14-17.

Diagram No. 7.

TYPE.		ANTITYPE.	
Date of Month Abib 10	The passover lamb was always taken up on this day and kept until the 14th of the month, then killed. See Ex. 12.	Date of Month Abib 10	Jesus enters Jerusalem in triumph on this day, first evening. In the morning of the same day (Monday) he cleanses the temple. He comes as the lamb is taken up and never leaves Jerusalem again, until his resurrection. John 12: 1, 12.
11 to 13 Day	TYPE. Last warning to Pharaoh to let Israel go; death of first-born threatened, and last final instructions to Israel what they should do, to be ready; and about the passover to be eaten that night. Ex. 11 and 12. Moses the mediator—a servant. Heb. 3: 5.	11 to 13 Day	ANTITYPE. Jesus' farewell discourses to the people, and last warning to the Scribes and Pharisees in the temple. The seven last woes. Matt. 23. Final instruction to the twelve Apostles. Matt. 24 to 26. Christ the Master in his own house. Heb. 3: 6.
14 Day	TYPE. This was always the preparation day for the passover. Ex. 12: 6, 15. All heaven must be cleansed out. The paschal lamb slain. The passover all made ready to eat by the going down of the sun, or by the beginning of the 15th day.	14 Day	ANTITYPE. Jesus prepares himself for his last work, the Atonement on the Cross. Meets in the upper room after sundown of the 13th; 1st eve of the 14th. Institutes the ordinances of his own house. John 13; Luke 22: 14-20. Sold like a lamb. Farewell address and prayer for his disciples. John 13 to 17. Betrayal, crucifixion and burial before sundown of this, the 14th day. "IT IS FINISHED." John 19: 30. (The laws of types.)

	TYPE.		ANTITYPE.
15 Day	<p>The Passover eaten after sundown of the 14th day, or on the beginning of the 15th.</p> <p>Death of the first-born in all Egypt at midnight. This day always came on the Vernal-equinox, or was governed by it.</p> <p>Israel leaves Egypt for the Wilderness of Sin. Ex. 12: 29-36.</p> <p>This is the High Sabbath, John 19: 31, and governed all the rest of the feasts for the year, as well as the Jews' weeks and years. Lev. 23: 4-21.</p>	15 Day	<p>Jesus put in the tomb before the sundown of the 14th day. John 19: 31. "JESUS LORD OF THE SABBATH, Luke 6: 5, lies in the tomb all of this Sabbath.</p> <p>Rest from his finished work.</p>
16 Day	<p>TYPE.</p> <p>Sheaf of the first-fruits, wave-sheaf (Lev. 23: 9-11) offered.</p> <p>"Ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day." L v. 23: 14.</p> <p>Count from this day 7 sabbaths, or weeks, to Pentecost, $7 \times 7 = 49$, next, or 50th day.</p>	16 Day	<p>ANTITYPE.</p> <p>"But now hath Christ been raised from the dead, the first fruits of them that are asleep." 1 Cor. 15: 20.</p> <p>The first resurrection. Matt. 27: 52-53.</p> <p>See Matt. 28: 1-6.</p>
14 to 21	<p>TYPE.</p> <p>The seven days, from the 14th to 21st of Abib, was the feast of unleavened bread. Ex. 12: 15-20.</p> <p>Seven a full type of time. Thoroughly cleansed from the old leaven.</p>		<p>ANTITYPE.</p> <p>Jesus is absent from his disciples from one Lord's day to the next after his resurrection. See John 20: 19, 26. 20th Century N. T.</p> <p>"Dead to the law through the body of CHRIST." Rom. 7: 1-4; 8: 2; Gal. 5: 18.</p>
50 Day	<p>TYPE.</p> <p>Pentecost. 50th day.</p> <p>"Ye shall offer a new meal-offering unto Jehovah." Lev. 23: 15-21. Two wave-loaves, made with leaven. 7 lambs, 4 rams, 1 bullock, 1 goat, a meal and drink offering.</p>		<p>ANTITYPE.</p> <p>Pentecost, Holy Spirit given. Acts 2: 1-4.</p> <p>This the new meal and the new leaven. "Promise to all." Acts 2: 39.</p> <p>Many animals, all Nations.</p>

Paul makes his statements very specific about new moon, feast days, or holy days, which is the same, and sabbath days being but a shadow of things to come. Nowhere in all of the twenty-seven books of the New Testament is any exception

Diagram No. 8.

JEWISH METHOD OF RECKONING THEIR TIME.

"The Jews celebrated their passover on the 14th day of the first month, that is to say, the lunar month of which the 14th day either falls on or next follows the day of the vernal equinox." Encyc. Britannica, Vol. 4, Art. Cal.

Sab.— 1 Sab.— 8	Abib, the first month, always began with a sab- bath. A sabbath. TYPE.	ANTITYPE.
10	Passover lamb taken up.	Jesus comes to Jerusalem to die.
14	Passover lamb slain.	Jesus is crucified.
Sab.—15	Death of first-born. High Sabbath.	Jesus the first-born, in tomb.
Count—		
7 Sab. 16	Wave sheaf of the first fruits offered.	Jesus' resurrection from the dead. First fruits of the dead.
to pen. 2		
3		
4	7 days of feast, perfect time, symbol of perfect cleansing and a full period or dispensation.	From his resurrection to the next Lord's day, Jesus is absent from his apostles, 7 days.
1 Sab. 7	—21—Ends feast of un- leavened bread.	
8		
9		
10		
11		
12		
13		
2 Sab. 14		
15		
16		
17		
18	This 40 days is a type	Jesus dedicates this the
19	of time. Each one of the	third dispensation, by his 40

	20	three dispensations have	'days' work on earth after his
3 Sab.	21	40 jubilees in them. See	resurrection.
	22	type of 40.	
	23		
	24		
	25		
	26		
	27		
4 Sab.	28		
	29		
	30		
	31		
	32		
	33		
	34		
5 Sab.	35		
	36		
	37		
	38		
	39		
	40	Moses fasts 40 days in Mt. Sinai before receiving the law. Ex. 24: 18.	Jesus remains on earth these 40 days, then ascends to heaven.
	41		
5 Sab.	42		
	43	Moses prepares the people to receive the law.	These ten days are spent by the disciples in constant prayer, preparing to receive the Holy Spirit. Acts 1.
	44		
	45		
	46		
	47		
	48		
7 Sab.	49	Old ends at the 49th day—Sabbath.	New begins on the 50th, or Lord's Day.
	50	Day of Pentecost. Law given at Mt. Sinai. Harvest offering.	Holy Spirit given. Peter's sermon. A harvest offering of 3,000 souls.

to this rule in any of the sacred writers in their interpreting of the law and prophets: "But the body is of Christ," and in him all are fulfilled. We stop to point the reader to these self-vindicating claims of the sacred writers, lest we be accused of being visionary, or of having far-fetched theories.

We give in diagram No. 8 these dates in condensed form with their types and antitypes in brief.

The vernal equinox in 1910 falls on March 21st, which is Monday; hence this is the 14th day of Abib (barring changing

of dates because of the moon phases). This day governed the entire Jewish year, regulated all their feast days. Vernal means spring time; equinox means equal day and night. This is in itself a most fitting type of the spring-time of Christianity, resurrected to life through Jesus Christ, the mighty Maker of the life of the natural and spiritual world: the ending of the long winter of lifeless formality of the ceremonial law, and ushering in of the morning of ETERNAL LIFE.

CHAPTER 16.

THE FORTY YEARS' WANDERING IN THE WILDERNESS OF SIN.

Crossing the Red Sea—The Song of Moses and the Lamb—The Wilderness of Sin—Manna—Mount Sinai—The Tabernacle—The Temple—The Seven Steps from the Altar to the Holy City.

As we pursue our journey from Egypt to the promised land, we find every move a type of something yet to come. In the wonderful types just examined, we found Israel redeemed from Egyptian bondage. While they went out full, Egypt was ruined. It cost her her slaves, her crops, her honor and glory, her first-born sons, and at last the king and all his army lost their lives in a last vain attempt to regain possession of her fleeing slaves.

All this we have found true to life, beginning with the work of Christ. We find the Jews themselves in worse than Egyptian bondage when their long-expected Messiah came. Filled with religious bigotry, fanatical zeal, ignorance and superstition: in their blindness they filled every measure of the same type that once freed them, and now is their fall in its fulfillment. In their vain attempt to stamp out Christ, they ask Pilate that "His blood might be upon them and their children." Matt. 27: 25. This was fully granted them: for they met with nothing but disaster after disaster until finally they were destroyed as completely as Egypt had been. This is the foreordination of which Paul wrote (Rom. 9: 17), and was wrought for the glory of God and the salvation of man.

CROSSING THE RED SEA.

"For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the

sea: and were all baptized unto Moses in the cloud and in the sea: and did all eat the same spiritual food: and did all drink the same spiritual drink: for they drank of the spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example: and they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10: 1-11.

Here the great Apostle Paul has shown us most beautifully the type and antitype of the crossing of the Red Sea by Israel, and the results of their after-sinning. He closes with the statement that it happened unto them by way of example, and has been written for our benefit. This is indeed the purpose of all the types, and the reason why they were given; that in the ages to come God might show forth his wisdom and power and glory.

What a mighty drama: all heaven with its teeming millions as an audience to witness it, all the earth as a stage of action, and a full cycle of time to accomplish it in!

In the very beginning of their journey to the promised land, all are baptized under Moses. So also in the antitype. Jesus himself began his mission and work after his baptism by John; so did all that followed after him. Paul tells us that "The rock that followed them was Christ." Jesus himself was Moses' instructor in all this forty years' work, working out his own great plan of the ages to come.

That the crossing of the Red Sea was accomplished on the morning of the sixteenth, the morning on which the wave sheaf was ever after given as a memorial of the first fruits, is beyond a doubt true. See Ex. 14: 1, 2, 19-29. Thus Israel here becomes the wave sheaf type of the first fruits unto God.

THE SONG OF MOSES.

Exodus 15 records the song of Moses, a song of triumph and adoration and praise, because of their wonderful deliverance from their enemies; and the complete overthrow of their enemies, the Egyptians, in the sea. Never would they be molested by them again,—they were all dead; “And Israel saw the Egyptians dead upon the sea shore.” Ex. 14: 30. Not one escaped.

THE SONG OF MOSES AND THE LAMB.—REV. 15: 2-4.

Here again we have the real, the substance, the antitype. This song is the song of final, complete triumph of the redeemed, who will attend our Lord on his victorious return to this earth at his second coming. It is stated three times, in Rev. 7: 10-12; 19: 1-10, and the passage quoted below. Each of these passages refers to the same event: “And I saw as it were a sea of glass mingled with fire: and them that came off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

“Great and marvelous are thy works, O Lord God, the Almighty:
Righteous and true are thy ways, thou King of the ages.
Who shall not fear, O Lord, and glorify thy name?
For thou only art holy:
For all the nations shall come and worship before thee:
For thy righteous acts have been made manifest.”

—Rev. 15: 2-4.

What can be more beautiful and harmonious,—the redeemed of all ages in one grand harmonious song of praise, “singing the song of Moses the servant of God, and the song of the

Lamb;" through whose all-conquering grace and power we can come off victors over sin, death, hell and the grave!

THE WILDERNESS OF SIN.—MANNA.

On the 15th day of the second month they came into the Wilderness of Sin. Here their food gave out and they were fed miraculously with manna for forty years, or until they entered the promised land. Ex. 16: 35. Jesus himself gives the true antitype of this, when the Jews ask for a sign, and make their claims for the sign that Moses gave by feeding them with manna, even as he had fed them the day before on bread and fishes. See John 6: 11-14. They say to him, "Our fathers ate the manna in the wilderness: as it is written; He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, it was not Moses that gave you bread out of heaven to eat: but my Father giveth you the true bread out of heaven. . . . Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. . . . Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world." John 6: 31-35; 49-51.

The final fulfillment of this beautiful type will be in the restored paradise of God for the redeemed. Rev. 22: 1-3. But while we are marching through the wilderness of sin, our Master has taught us to be content to ask our Father to "Give us this day our daily bread."

The first temptation our father Adam had to meet was the appetite, and he fell. Gen. 3: 1-19. Christ is at once promised. Gen. 3: 15. He meets Satan at the very point where Adam fell, and defeats him. Matt. 4: 1-4. He cites him to the

very passage of scripture that Moses gave to Israel as a reason why God fed them manna forty years. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8: 3.

MOUNT SINAI. THE TABERNACLE.

We pass, with a notice, the many murmurings and complainings of the children of Israel as they thirst for water, or hunger for the flesh-pots of Egypt, with many other fault-findings against Moses, as all having their counterpart in the daily life of many of the would-be followers of the meek and lowly lamb of God, who said, "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Matt. 16: 24, 25.

They arrive at Mt. Sinai on the third month (Ex. 19: 1), where on the day of Pentecost, they hear the voice of God declaring unto them the ten commandments (Ex. 19: 16; 20), and have the law read to them by Moses; enter into a covenant with God; and have the blood of the covenant sprinkled upon them, upon the book (Heb. 9: 19), and the altar. Ex. 24: 1-8. Following this in rapid order we have the tabernacle made and all set up on the first day of the first month, just one year from the time they left Egypt. Ex. 40: 17.

For the first time in the history of the world does God take out a people and organize them into a strong central government with himself as its Leader in the very heart and center of them. Each one of the twelve tribes has his special place appointed and even the very place where he was to encamp around the tabernacle; each has his place in the march and in the work to be done. The work of the ministry of the Levites, and all the priests, is given in the minutest detail. Every offering is specified and particularized in detail, as to

kind and quality, and for what purpose: who should offer it and how and why and where and when.

Every piece of furniture for the tabernacle is specified; not one thing is left for Israel but to see that all the specific commands of Jehovah are fully carried out. The kind of timber and metal out of which it was to be made, how much, just how large it was to be, who was to do the work, the very day it was to be set up,—all was specifically given. Jesus the Master Architect himself gave the blueprint to Moses his servant to carry out. "Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterwards to be spoken: But Christ as a Son, over his own house: whose house are we, if we hold fast . . . firm unto the end." Heb. 3: 1-6.

The tabernacle was only a type or pattern of what the temple was to be when the kingdom was more fully established under David and Solomon. God gave Moses the pattern of the tabernacle, and charged him very carefully to make it after the pattern. See Ex. 25: 40; Heb. 8: 1-5. He gave to King David again specific instruction how the temple was to be built. It was much larger and a substantial building, covered entirely with pure gold inside. David gave this pattern to his son Solomon. 1 Chron. 28: 11-12. The temple of Zerubbabel (Ezra 3: 8), and of King Herod, rebuilt in the time of Christ, were only restorations of Solomon's temple, with some extensive enlargements and improvements by Herod on the last temple. Herod's temple was destroyed A. D. 70 by the Romans under Titus and Vespasian.

Since that time, no more temples have been built by the chosen people, but "The abomination of desolation," spoken of by Daniel the prophet (Dan. 9: 26, 27), and confirmed by our Lord in his last words before his crucifixion (Matt. 24: 15), have held the temple site, and will "Until the times of the Gentiles will be fulfilled." Luke 21: 24. Ezekiel's temple, so graphically and beautifully described by Ezekiel in the

latter part of his book (see chapters 39 to 44), will be built after the return of the Jews to Palestine and the second coming of Christ. See Ezek. 39: 25-29; 37: 21-28. "Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37: 26-28. "And my servant David shall be king over them; and they shall have one shepherd." Verse 24 same chapter. Jesus himself said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd." John 10: 16.

How beautifully and perfectly all the types and their anti-types meet: each constantly pointing you forward to the more perfect which is still to come. So is the tabernacle set up in the Wilderness of Sin a type of God's presence with them; but the Ezekiel temple, as already noted and quoted, is not an emblem, but is the real, the substance to be with us during the millennial reign of Christ. Rev. 7: 20: 4-6.

Let us notice a few quotations from the New Testament writers on this great type and its fulfillment in the final dispensation of God's perfected work:

"Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law: who *serve*

that which is a *copy* and *shadow* of *heavenly things*, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." Heb. 8: 1-5. Here we have the tabernacle and its service plainly pointed out as types or shadows of the real in heaven, as also we have again in Heb. 9: 23. Also we have it clearly stated that "the Holy Spirit this signifying, that the way into the holy place hath not been made manifest, while the first tabernacle was yet standing: which is a figure for the time present." Heb. 9: 8, 9. Finally, we find this type finished in a cycle of seven, as follows:

1. We have the Altar as a meeting place between God and man. Gen. 4: 3-9; 8: 20.
2. The Tabernacle succeeds and perpetuates it.
3. The Temple is the tabernacle's successor, and it in turn is done away in Christ, until he comes again. Joel 3: 14-21.
4. The Synagogue is the forerunner of the Christian Church.
5. The Christian Church.
6. The establishing of the Kingdom of Heaven, with Christ as its King at Jerusalem, the return of the Jews to their promised land (see the above scripture), and the rebuilding of the Temple at that time, as already noted.
7. And last, we have the completion of this wonderful type of heavenly things in the final restitution of all things as described in Rev. 21 and 22.

The Holy City, the New Jerusalem, will succeed the old Jerusalem and its typical, incomplete worship of the one great God. "Behold, I make all things new." Rev. 21: 5. Again, "The tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every

tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying nor pain any more : the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write : for these words are faithful and true." Rev. 21 : 3-5.

CHAPTER 17.

THE FORTY YEARS' WANDERING IN THE WILDERNESS OF SIN.—CONTINUED.

Sending Out of the Twelve Spies—Types Of—Moses a Type of
Jesus—Who Entered the Promised Land—Type and Antitype
—Caleb and Joshua—Joshua and Christ Jesus.

TYPE OF THE TWELVE SPIES.

Continuing our study of the forty years' wandering in the Wilderness of Sin, as to their true purpose in the great plan of the ages, we will pass by the feast days and many details of the tabernacle, mainly for the present, in order to see the outline of the fuller type of it as a whole.

In Numbers 13 and 14, we have the account of the sending out of the twelve spies, each one a representative of one of the twelve tribes, with a commission from Jehovah through Moses to investigate the land for themselves, and report it again to all the people. They did so, and found it all that Jehovah had stated or promised that it was. But the difficulties that were encountered they said were too great to be overcome. This was the report of ten of them, Caleb and Joshua alone declaring that with the help of God they could easily gain the victory over the terrible giants that now held possession of the far-famed promised land. But they plead all in vain; the cry went up, "Stone them! Let us go back into Egypt." It is in following up and losing ourselves in the details of the lesson story, that we fail to catch the great outline plan of God, prearranged to his honor and glory and the salvation of man through all the ages to come.

For each day that the twelve spies were out (forty days), they were given a year in the Wilderness of Sin. Num. 14:

32-35. All that had been numbered in the beginning when they left Egypt, perished during the forty years' wandering in the wilderness, except Caleb and Joshua. What can be the meaning of this wonderful type in the Christian economy of the grace of God? Let us remember the admonition of the great Apostle Paul, that "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages have come." 1 Cor. 10: 11. Then it is no idle fancy or mere theory to place this as a part of the plan of God in his economy of grace for the future ages to come.

The twelve Apostles were chosen to represent the twelve tribes of Israel, for Christ, in the new dispensation, when he had come to lead Israel out of their bondage of sin under the law. See Gal. 4: 1-6; read carefully. These twelve Apostles were with Jesus forty days after his resurrection, "To whom he also showed himself *ALIVE* after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." Acts 1: 3. This corresponds to the forty days of the spies. They were to *OVERCOME* the *WORLD*. "Go ye therefore, and make disciples of all the nations," was the command Jesus gave to them. Matt. 28: 19. They, too, were to begin at Jerusalem (Acts 1: 8), that is, first enlist their brethren, the Jews, into helping them to conquer the world. Upon the day of Pentecost they, like the twelve spies, gave their reports to the Jews, their brethren, and were rejected. True, a small minority accepted them (about 3,000), but as a nation they were just as bad and stubborn as their brethren in the wilderness with Moses, and fulfilled the type to the very jot and tittle.

For forty years (from A. D. 30 to A. D. 70), the Apostles preached to them at Jerusalem; then Jerusalem was destroyed. The Jews said of Jesus, "If we let him thus alone, all men will believe on him: and the Romans will come and take away

both our place and our nation." John 11: 47, 48. The very thing they feared most, came upon them, just as it did on their brethren who rebelled in the wilderness and said, "Wherefore doth Jehovah bring us into this land to fall by the edge of the sword?" Num. 14: 3. This type reaches even farther. The great Apostle Paul foresaw it clearly in its fullest aspect when he said to his Gentile brethren, that "by their fall, salvation is come to the Gentiles, to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? (The Jews at their final restoration.) Rom. 11: 11, 12.

Even though the old race that was numbered, that came out of Egypt, all fell: the new race, after the full forty years, did enter into the promised land. So will the Jew again enter in and take literal possession of all that was promised to him. "For I would not, brethren, have you ignorant of this mystery . . . that a hardening in part has befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." Rom. 11: 25, 26. In the light of the types and shadows we may clearly see that that will be a period of forty jubilees, or one full dispensation of time, as the fulness of the Gentiles will not be complete until "This gospel of the kingdom has been first preached to all nations," as Jesus commanded, Matt. 28: 19 and Matt. 24: 14. When this is completed, then Jesus says the end shall come.

That this will be the final restoration of the Jews to their long-forfeited rights in their Abrahamic promise, there can be no doubt in the light of all prophecy and history, and all the scriptures bearing upon the question. It was Jesus who said to the Jews that "the last shall be first [meaning the Gentiles] and the first shall be last," meaning the Jews. Matt. 19: 30. Paul, the Apostle to the Gentiles, gives us the finale of this type in his address to the Church of the Ephesians. "That in the dispensation of the fulness of times he might

gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." Eph. 1: 10.

MOSES A TYPE OF JESUS.

As this question has been already noticed in a previous chapter, we will mention it here only in its logical connection with the events.

He led the children of Israel direct for forty years, which prefigures one full period of time, or forty jubilees (2,000 years), down to Christ's time. So will Christ through this dispensation, which will be full forty jubilees, at the close of this present century. Full time again.

Moses was not permitted to enter the promised land, while in the flesh; but beheld it afar off, then died on the top of Mount Nebo and was buried by Jehovah. Deut. 34: 1-6.

He was the great prototype of Jesus the Christ. Jesus led his people to the fullest realization of all the promises that God had made to the children of man, from the creation of the first man Adam, who died for his sin, unto the second Adam, the Lord from heaven, who died for the sins of the whole world. Jesus led the whole Jewish race to the brink of Jordan, and there he died on Mount Zion. Like Moses he was not permitted to enter the promised land without first tasting death.

WHO ENTERED THE PROMISED LAND.—TYPE AND ANTITYPES.

It has been argued that the wandering in the wilderness could not be a type of the Christian's journey from earth to heaven: this has come from a failure fully to comprehend it. Again, the crossing of the Jordan has been held as a type of death,—another fatal mistake. Nobody died there; the sinners were all dead, against whom Jehovah had pronounced the curse that they should not enter in. Moses, the man of God, had also died last of all for the sins of himself and people. The human side of all this does not supersede the

divine cause for it, but rather is made to serve it. So let us see what the true type and antitype are.

The old sinners were all baptized unto Moses, and all died in the Wilderness of Sin. Paul, who used these types continually, says, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" Rom. 6: 3. This type is absolutely perfect. The old sinner that came out of Egyptian bondage, though he was redeemed from it, died in the Wilderness of Sin. So it is with us: though we are redeemed from the bondage of sin, yet the old man, the body of sin upon whom the sentence of death was passed as soon as he had sinned in the Garden of Eden, must die in the wilderness of sin. But the young generation, the "New Man," did enter into the promised land. Again the Apostle says, "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they are become new." 2 Cor. 5: 18.

This is clear, then, that the old man of sin is represented by these old Egyptian slaves, who never could fully shake off their desire to return to Egypt again, and all died en route to the promised land; while the "New Man" in Christ Jesus is represented by the new generation who were never in bondage in Egypt, and were born and raised under the instruction of Moses in the wilderness. "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6: 11. Here is the true type of the carnal or earthly man, flesh and blood, which cannot inherit the kingdom of God (See 1 Cor. 15: 50), and the Spiritual man who alone can inherit the kingdom of heaven, or "Inherit the earth" (Matt. 5: 5), which is the promised land to Abraham and his seed. Gen. 22: 17, 18.

CALEB AND JOSHUA.—NUM. 26: 63-65.

Here are two men that came out of the old order of things and are permitted to go into the promised land. Are we justified in believing that they also represent some great type

in the plan of God? We believe they do. Enoch was translated as a representative of the first dispensation, Gen. 5: 21-24. Elijah was translated as the representative of the second dispensation (see 2 Kings 1: 11). So have we here in this type two men as it were translated from the old to the new order of things without tasting of death. These also point out unto us things which were yet to come. Moses and Elijah stand with Jesus in glory, even before he is crucified and resurrected from the dead as the "First fruits of them that slept." 1 Cor. 15: 20. This is all a beautiful earnest of the expected glory of our future inheritance when Jesus shall come the second time. "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52; 1 Thess. 4: 13-18.

In this we have the finale of this type, so beautifully and so perfectly woven in with this great body of types. Again these two, Caleb and Joshua, stand as witnesses of all the work God had done to the people since they had left Egypt until he had brought them safely into the promised land, and they testify to the fact before all Israel that "Not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." Joshua 23: 14.

As these two stand as living witnesses for God, so do Moses and Christ stand each for his part of the work, in the great divine plan of "Creation, Time and Eternity." Moses as a servant in the house, and Christ as a Son over his own house which he has inherited. See Heb. 3: 1-6; John 5: 45-47; 12: 48.

These are the two witnesses who wrote the words of God, or transmitted them to man for God, through the Holy Spirit. As Caleb and Joshua were witnesses that God had literally fulfilled all he had promised, so will the types fulfilled by

Christ, at his second coming, testify to us, through the Holy Spirit and the Holy Word, "That not one thing is lacking of all that God has promised to us since the Creation" down to that time. Jesus said that "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

JOSHUA AND JESUS CHRIST.

Perhaps no type is more clear or self-evident than that Joshua (or Jesus, which is the same name in the Greek), who became Moses' successor, is a true type of the Lord Jesus Christ. Moses, himself a type of Christ, for forty years leads Israel, with Joshua, a type of the Holy Spirit, as his constant helper during all this time. This forty years' service is a type of the full dispensation of forty jubilees or 2,000 years, as already noted in this work. This led them all up to the brink of the Jordan ready to cross over. There they stand; they have come to the end of their journey. There is not a sick one, nor a crippled being among them; their clothes are all still of the best. No want nor poverty in their midst; every one eager to pass over. But before them rolls the Jordan, swelled to a mighty raging torrent at this season of the year by the melting snows of Mt. Hermon, and the early rains.

Moses has successfully led them to this place with Joshua as his helper, as well as all the willing and devoted helpers that were among them: but Joshua was his lieutenant. Ex. 17: 9. He also occupied the honored position of being Moses' minister. Ex. 24: 13. This makes him the true type of the Holy Spirit. He served Moses in this capacity for forty years, or the type of one dispensation; so did the Holy Spirit serve Jesus, or us rather for him from the time he came on the day of Pentecost until Jesus comes again. John 14: 16, 17. Again, the word of Joshua is the same as Jesus, and means Savior. And again, he was Moses' successor at his death, just as Jesus, and the work and law of the spirit of life which he gave, succeeds that of Moses, and it vanishes. See Heb. 8: 13; Rom. 7: 1-6.

CHAPTER 18.

THE FORTY YEARS' WANDERING IN THE WILDERNESS OF SIN. —CONTINUED.

Crossing the Jordan—Time of Crossing the Jordan—Diagram No. Nine—Order of Events on Entering the Promised Land—Diagram No. Ten, of the Special Days and Their Events—Types and Antitypes—Conquest of Canaan—Comparative Points of Types and Antitypes.

CROSSING THE JORDAN.—ITS ANTITYPE.

As the exodus from Egypt of God's chosen people was a type of the beginning of the kingdom of heaven, on the day of Jesus' crucifixion (see diagrams No. 7 and 8), and the forty years' wandering in the Wilderness of Sin a type of the full period of time of the Christian Dispensation, even so is the crossing of Jordan a true type of the second coming of Christ.

Here is a marvelous key to help us to understand the cycles of time, with many other mysterious things. Let us follow up with great care, and not with idle or curious haste, and thus defeat an intelligent understanding of our Father's great plan in his work of "Creation, Time and Eternity."

TIME OF CROSSING THE JORDAN.

It was just forty years to the very day from the time the lamb was taken up in Egypt, on the tenth day of the month Abib (see Ex. 12: 3; 13: 4, and Deut. 1: 3, with Joshua 4: 19), to the time Joshua and his host crossed the Jordan through its dried-up bed, into the promised land. These dates are named in the scriptures cited above. As already shown in a previous chapter, this is the very same day that Jesus entered Jerusalem in triumph. In diagrams 7 and 8, the crossing of Jordan was

purposely omitted until we arrived at that point; below we give it with its antitype.

Diagram showing the types and antitypes of the paschal lamb and crossing of the Jordan by Israel on the tenth day of the month Abib.

Diagram No. 9.

FIRST TYPE. Began in Egypt. 10th day 1st Month.	SECOND TYPE. Finished in promised land. 10th day of first Month.
On the tenth day of the month of Abib, the first month of the year to the Jews under the Mosaic law, the passover lamb was always taken up. See Ex. 12: 1-3; 13: 4. 10th day of first Month.	Just 40 years later on this same day the 10th of Abib, Israel enters the promised land through the dried-up bed of the river Jordan. See Joshua 4: 19; compare with Deut. 1: 3; 34: 8. 10th day of first Month.
FIRST ANTITYPE.	SECOND ANTITYPE.
Jesus, on the tenth day of this same month, came to Jerusalem to remain until his crucifixion, the same day the lambs were taken up to be kept until the 14th, when they were killed, and he was crucified. John 12: 1, 12. Type and its true meaning met.	As 40 is a type of a full dispensation of 40 jubilees, and as this type has so far been fully carried out, may we not certainly expect Jesus to come again when the time is fully come, just as Israel entered the promised land upon the exact year, month and day? And as Jesus came to Jerusalem in the exact year, month and day, the first time?

The crossing of Jordan took place at the time of the first ripe harvest in the promised land. See Joshua 3: 15. The second coming of Christ will be the first harvest time of this world. We quote the Lord's own words: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. "The harvest is the end of the age: the reapers are the angels." Matt. 13: 39. This makes the type and antitype certainly perfectly clear.

On this type of the harvest time, we notice further that they also kept the passover on the 14th, after they crossed over, and on the morrow after the high sabbath, which was the 16th day of Abib, the morning on which the wave sheaf was offered. See Lev. 23. The manna with which they had been miraculously fed for forty years, ceased: and from that day forth they ate of the fruit of the land. Truly a perfect type of the Christian's hope as promised by the Master himself. "They shall hunger no more, neither thirst any more." Rev. 7: 16.

Diagram No. 10.

Let us follow the order of events as they occur from the first on up to the antitype.

1. The 10th day.

1. Lamb taken up in Egypt on the tenth day of Abib.—1492 B. C.
2. Israel crosses Jordan on the tenth day of Abib.—1452 B. C.
3. Jesus enter Jerusalem to die on tenth day of Abib.—30 A. D.
4. Prefigures the second coming of Christ, at the close of this Age.

Note.—For a still fuller exposition of this type, and its final complete meaning, see and compare this with the chapter and diagrams on the full cycles of time, farther on in this book. Author.

2. The 14th day.

1. Lamb was killed in Egypt on the 14th of Abib, and eaten that night.
2. The same again on entering the promised land. See Joshua 5: 10.
3. Jesus was crucified on this same 14th day of Abib. John 19: 31, 41.
4. As the first-born of Israel's enemies perished in Egypt on this day, so will Jesus come: "Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ . . . when he shall come to be glorified in his saints." 2 Thess. 1: 7-10.

(a) So were the Egyptians destroyed, when Israel left Egypt.

(b) So were the seven Nations in the promised land destroyed under Joshua, when Israel entered in. See Joshua 11 and 12.

(c) And so were the Jews destroyed 40 years after they crucified Jesus, and asked that his blood might be upon them. Matt. 27: 25.

(d) So will Jesus do with his enemies again at the close of this age.

(e) At the final judgment, Rev. 20: 7-15, is the completion of this type.

3. The 15th day.

1. Israel leaves Egypt for his journey in the Wilderness of Sin, on to the promised land, on the 15th day of Abib, which was ever after the high sabbath, and governed every sabbath following it. See Ex. 12: 29-37, comp. with Lev. 23: 15-16; Deut. 15: 9-12.

2. Israel's first sabbath day in the Holy Land. The manna with which they have been fed for forty years, ceases on this day.

3. Jesus lies in the tomb all this day, thus signifying that "IT IS FINISHED." John 19: 30. The type has met its antitype and is fulfilled. See Matt. 5: 17-18; Col. 2: 10, 14-17.

4. This beautiful type was clearly foreseen by the writer of Hebrews.

(a) That God "had finished his work from the foundation of the world." Heb. 4: 3. That is, it was foreordained, planned and allotted; and he rested from it all, turned it over to man. See Gen. 1: 26-28; 2: 2-3.

(b) When Jesus came, he did the same, and could say in triumph, "I have glorified thee on earth, I have finished the work thou gavest me to do." John 17: 4. Then he entered into his rest. Acts 1: 9-10.

(c) The writer of Hebrews assures us that the temporal rest which Israel obtained in the promised land was not what God had in view for his people. "For if Joshua had given them rest, he would not have spoken afterwards of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his." Heb. 4: 8-11. We will find the fulfilled type in Jesus' promise to his own. See John 14: 1-3 and Rev. 7: 14-17, with its finale, Rev. 21 and 22.

4. The 16th day of Abib.

1. **Israel crosses** the Red Sea early on the morning of the 16th; the Egyptians pursue them and are all drowned. Ex. 14: 21-27.

2. **Wave sheaf offered** on this day after they entered the promised land. "When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruit of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall eat neither bread, nor parched grain, nor fresh ears until this selfsame day." Lev. 23: 9-14.

3. The 16th is the first day of the week, on which Jesus rose from the dead. "The first fruits of them that slept." John 20: 1, 14; 1 Cor. 15: 20.

4. That this points us clearly to the reaping time of the first-fruits, when Jesus shall come again, the above types point out very clearly. These are the sealed ones of Rev. 7: 4; 14: 1-5. See 4th verse. "These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the FIRST-FRUITS unto God and the Lamb."

5. This type also points us on up to the full harvest of Rev. 21. It will be noticed that as soon as the wave-sheaf was offered they could use the grain. For the full harvest type, see a later chapter in this work.

5. 50th day, or Pentecost.

1. **The first Pentecost**, or 50th day after the crossing of the Red Sea we have the law read and the covenant sealed at Mt. Sinai. Ex. 19: 1; 24: 3-8.

2. **Again** on the 50th day (Pentecost), when they had entered the promised land, the law is read and an altar erected at Mount Ebal, and Gerizim, and the covenant is reestablished with the twelve tribes. Deut. 11: 26-32; Joshua 8: 30-35.

(Note.—The date of this is not definitely stated, but was observed in the same order of events as the first passover and Pentecost, which see. It also thus fully establishes the complete set of types; the other dates being given.)

3. **Pentecost A. D. 30.** The Holy Spirit given, on the 50th day after the resurrection of Jesus Christ. Acts 2: 1-3.

Note.—For the completion of this type, see "Cycles of Creation, Time and Eternity."

CONQUEST OF CANAAN.

Without going into detail, we wish to note some of the salient points of contact between the type of the conquest of Canaan and its antitype.

That the entry into Canaan of the chosen people of God in a solid body and in a miraculous manner through the floods of Jordan, led by Joshua, is a true type of the second coming of Christ, is exceedingly clear in the light of its self-explanatory antitype, as given by Jesus himself. That Israel entered the promised land with the avowed intention of destroying the enemies of God we know. See Joshua 1: 3-5. Jesus will come for the very same purpose. See 2 Thess. 1: 7-10.

We notice briefly the following points of contact between type and antitype:

1. A full period of time, namely forty years, had just come to a close. Antitype, one full dispensation, of forty jubilees.

2. All the types of the passover, etc., that took place in Egypt were again reënacted at the occupation of Israel of the promised land, and at the crucifixion of Jesus. The first was literally fulfilled, so will the last be at his second coming, beyond a doubt.

3. The old all died in the Wilderness of Sin, the new generation only entered the promised land. Antitype, our natural bodies, the carnal man, can not enter the kingdom of heaven, or inherit the earth, but the new man in Christ Jesus.

4. Moses, who was the type of Christ for these forty years, dies for the sins of the people, outside of the promised land. So did Jesus, his real antitype.

5. Joshua, who was the type of the Holy Spirit for these forty years with Moses and the people, now becomes the type of the Lord Jesus Christ, to lead the host of Israel triumphantly through the dried-up bed of the floods of Jordan, and on to the complete conquest of the promised land.

6. It was flood time when they entered; so will Jesus Christ come, like a mighty flood, to destroy all the wicked.

7. It was the time of the first harvest:—Jesus will gather his first harvest when he comes to reign over this world.

8. They all reconfirmed the covenant when they entered the promised land, by circumcision, reading of the law, and by offerings. So will Jesus do with all when he comes again. "The law shall go forth out of Zion."

9. The Seven days, Seven trumpets, Seven priests, and Seven blasts on the seventh day at the fall of Jericho, all are the number of perfection, and stand for a complete victory over

the enemies of God and his children,—(1) through his power; (2) through their complete obedience to his commands.

10. Achan, who stole the gold and the garments, stands as a type of the result of sin and disobedience, and what it will result in during the reign of Christ.

11. The Seven nations (Deut. 7: 1), the perfect number; they were to conquer and to dispossess. They stand as a type of the whole world to be completely conquered by Christ.

12. The sun and moon standing still at the command of Joshua. Antitype—The sun and moon shall be turned to blood at his second coming.

13. Finally the twelve tribes take possession of their several allotments. Antitype—They will again at Jesus' second coming. Ezek. 39: 25-29; 47: 13.

No type can do more than give a picture of the substance, or real, which is to follow it in the fullness of time. Neither can it do more than point out a part in miniature of the fullness of the real. No attempt has been made by the author of this work to give the details of these wonderful types and their antitypes, only to point out in a clear, logical manner their great points of contact. If the reader will follow up with patient care, and with heart and mind in unison with his great Head, who himself is the Author of it all, he will attain to such a knowledge of the Book of books, that no power will ever be able to move him again from the realities of the truth of the Word of God. "Heaven and earth shall pass away but my words shall never pass away." Matt. 24: 35. What we see and behold now is not the real, only the temporal. "While we look not at the things which are seen but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18. Like a mighty mirage, out of the mist of the past ages, God is unfolding to us his great plan of "Creation, Time and Eternity."

The main idea of God in his BOOK has been so to reveal himself to man, as to enable man at least to grasp him by faith. Every record throughout the whole book has been to show man that he was doomed to failure from every standpoint without his God. And every chapter has its wonderful lessons written out as a testimony for all future ages.

“Here is the mind that hath wisdom.”

CHAPTER 19.

PERIOD OF TIME FROM THE CONQUEST OF CANAAN TO THE CLOSE OF THE AGE OF TYPES.

Age of the Judges—Type of Forty Again—The Kingdom of Saul,
David and Solomon—Forty Years Each—David's Forty Years
—Solomon—The Temple—Its Typical Meaning—The Law and
the Prophets.

THE AGE OF THE JUDGES.

Beginning with the exodus from Egypt, which took place about 1495 B. C., to the coronation of Saul, 1095, we have a period of 400 years of what is usually known as the rule of the judges. This began with Moses and closed with Samuel. It is foreign to the purpose of this work to give a historical account of Israel, except to show some of the outline works of God in the types as they are interwoven with it. We have already noticed the type of the figure forty in a previous chapter; we have it before us again so prominently and repeatedly in the rule of the judges, that we will give it some further notice in connection with them.

In a previous chapter we also noticed the type of the forty days' rain, etc., of Noah and the Ark; also of the forty days' fast of Moses, Elijah and Jesus, upon the same mountain, with the forty days' resurrection of Jesus. Each of these stands as a type of a full period of time, or rather of the dedication of each of them and their work to a full dispensation of time; or, to the dispensation of time that each one represents and the particular line of work which they were commissioned to do. In the type before us we will notice the forty years, and its final meaning. Below we give a partial list of the use made of forty years during the period of the judges and the kings of Israel.

A Judge

1. Moses was forty years old when he was exiled from Egypt. He was forty years with Jethro in Midian; and forty years in leading Israel from Egypt to the promised land.40 years
 2. Joshua was with Moses in the wilderness forty years. A judge in the promised land. Ex. 33: 11; Judges 2: 7.40 years
 3. Israel judged by the Elders one generation longer. Judges 2: 7-10.40 years
 4. Othniel judges Israel. Judges 3: 11.40 years
 5. Ehud judges Israel twice forty years. Judges 3: 26-30.80 years
 6.
 7. Barak and Deborah judge Israel. Judges 4: 23; 5: 31.40 years
 8. Gideon judges Israel. Judges 8: 24.40 years
 9. Eli judges Israel. 1 Sam. 4: 18.40 years
 10. Samuel judges Israel. (Not definitely stated, but fills the date.)40 years
-
- 400 years

It will be seen that this period resolves itself into a series of ten forties, and is followed by three more forty years, under the reign of Saul, David and Solomon. The statement of the Apostle Paul in Acts 13: 19 is indefinite and was used in an introductory speech; we do not consider it to be contradictory to the above statement of assigning just four hundred years to the judges. This is reckoned from the best Bible record. See 1 Kings 6: 1. There were also many minor judges who ruled contemporaneously with these judges; also the periods of oppression of their enemies lap into all these periods. Yet each period represents a full period of time, forty jubilees of fifty years each. As will be more definitely noted in the Cycles of time, this is the fulness of time under the types and shadows of the law.

SAUL, DAVID AND SOLOMON.

God through Moses had already made provisions for a king to be chosen over Israel sometime in the future. Deut. 17: 14-20. He also promises to choose him who was to be their king, and they were to submit it to him. He also gives implicit instruction as to how that king should do the governing over his people. All this has its antitype also, and was literally fulfilled in Christ Jesus, but never fully in the human king. Moses said, "A prophet shall the Lord thy God raise up from the midst of thee like unto me." Deut. 18: 15-19. Peter said this was Christ. Acts 3: 22-24. Again God had sworn to David, saying, "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever. . . . And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." 2 Sam. 7: 12-16. On the day of Pentecost Peter, in the first great sermon preached under the power of the influence of the Holy Spirit, says this meant the Lord Jesus Christ. Acts 2: 29-33. The angel Gabriel told Mary before the birth of Jesus that "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1: 26-33.

These scriptures clearly point us from the type to the antitype: from the temporal to the eternal, and furnish us with a clear basis on which to build.

In many places and ways God has in his BOOK of books handed us the key of its inspiration and told us to step in and possess its rich treasures of divine truth; but like the Jews of old we are so slow to learn.

We will notice these three kings as the three great prototypes of the three great dispensations. We have already noticed that each of them reigned just forty years. See Acts 13: 21; 1 Kings 2: 10; 1 Kings 11: 42.

We have the giant King Saul as the type of the first dispensation from Adam to the flood; and like Adam, he has hardly started on his career as a king (for Adam was a king, as God committed all into his hands) until he disobeys God and falls. Saul, like Adam, is driven from his throne and is told another should take his place. "Jehovah has sought him a man after his own heart, and Jehovah hath appointed him to be a prince over his people, because thou hast not kept that which Jehovah commanded thee." 1 Sam. 13: 14. Jesus Christ was promised in the first fall; he, through King David, his type, is promised again here instead of the king who fell by transgression.

The enemy conquered King Saul and killed him, so did it Adam and the race of antediluvians with him. King Saul's sins destroyed him and his family; so did Adam's sins destroy him and his family. David alone, under the reign of King Saul, began the work of redeeming the kingdom, just as Noah (who is also a type of Christ) began the work of redemption before the flood by his obedience to God, in building an ark, to the saving of his house and the condemnation of the faithless sons of Adam. Heb. 11: 7. Saul was a giant, so were the antediluvians. See chapter on the Evolution of Man. King Saul reigned forty years, the type of the full two thousand years, or forty jubilees, from Adam to Abraham. As already noted, the type after Noah comes through Abraham, whence we have the beginning of a complete new set of types down to the close of Solomon's reign. Let the student of typology not lose sight of this great divine plan of the ages, and all will be clear to him.

In the beginning of this age of types we have Abraham,

Isaac and Jacob, as the type of the Father, Son and Holy Spirit, and the twelve sons of Jacob as the type of the twelve Apostles of the Lamb. We have followed them through in their various types until we have seen them delivered from Egyptian bondage, which is a type of Jesus' first advent, to lead out his church; then through a full forty years we see them wandering in the Wilderness of Sin, a true type of the full church period from the resurrection of Christ to his second advent, which is so beautifully prefigured by the entrance into Canaan of Israel under Joshua through the dried-up bed of Jordan. We have seen the invincible powers of Israel,—that nothing could stand before them as long as they fully obeyed God. Sin was the only thing that defeated them, but the great plan of God went on just the same. That God has failed at any point in carrying out his preconceived plan is wholly inconceivable in the light of what we have seen. All types fail, must fail, because they are only types or shadows of things to come, "But the body is of Christ," and it can never fail. "Heaven and earth shall pass away but my words shall never pass away," is the fiat of Jesus Christ himself, who could well say, "All power is given unto me in heaven and earth." Matt. 28:18.

We have seen the failure of King Saul, and what its type; let us now look at

THE FORTY YEARS' REIGN OF DAVID.

The forty years' reign of King David represents the second dispensation, from the call of Abraham, "The Friend of God," to the birth of Jesus Christ the Son of God, and also the son of Abraham and David. Let us briefly notice a few of the many points of contact of the type and antitypes of this period.

Diagram No. 11.

Type.—*David is a man after God's own heart, and especially chosen by him and anointed by his instruction to succeed the house of King Saul.

Antitype.—Jesus is chosen and anointed to succeed the old Jewish church and fulfill all its types and shadows.

Type.—David is trained and schooled under the hard hand of King Saul. Saul used every effort to slay him without a cause, but failed.

Antitype.—Jesus was tried likewise under the rule of the law teachers. They tried their best to slay him, and also without a cause; they likewise failed of their object to crush him, or his cause. The **Kingdom of David and his Son Jesus, still lives.**

Type.—David's first victory was over the giant Goliath, a true type of the dark ages of giants, of the antediluvian world, of whom King Saul was also a type and had to be conquered, and overcome: not by David, it is true, but by the God in whom David trusted.

Antitype.—Jesus' first victory was also over the giant of the dark ages of the antediluvian world, Satan, who deceived and slew them. He put Satan to silence by his complete obedience to God. Matt. 4: 1-11. Jesus' second victory, like David's, was won over the rulers of the land, and tried him to the utmost for a season, slaying his body; but he "Triumphed over them in it." Col. 2: 14-15.

Type.—David conquered all his enemies on every side and ruled over all the land that had been promised to Israel. See Gen. 15: 18; 1 Kings 4: 21.

Antitype.—The promise to Abraham is that "In thy seed [meaning Christ] shall all the families of the earth be blessed." Gal. 3: 16. And again the promise is for Christ that "Thy seed shall possess the gate of his enemy." Gen. 22: 17. The assurance of the fulfillment of this promise is given us often in the New Testament. "For he must reign, till he hath put all his enemies under his feet." 1 Cor. 15: 25.

Type.—David was not allowed to build a house for God, but he got much material ready to build. 1 Chron. 21: 28-30; 22: 1-19.

Antitype.—Jesus did not build any earthly temple, but in and through his church he is getting ready to build the most magnificent temple that ever stood on earth, when he comes again. John 14: 1-3; Ezek. 40: 40-42.

*Note.—David was a man after God's own heart, not because he did not err, but because God could use him and always correct him. The Holy Spirit found in him a ready response to his call to repentance. See Psalm 51. King Saul had a hard, stubborn will which never was conquered by the Holy Spirit, and each sin left him farther from God and true repentance. See 1 Sam. 13: 13-14; 15: 22-23; 18: 6-15.

Type.—David's house, throne and kingdom were to endure forever.

Antitype.—This only points to Christ, and his kingdom.

God gave all the plans of the temple and its service to David, and he gave them to Solomon, just as God gave his plans to Jesus, and he to us through the Holy Spirit. John 12: 44-50; 16: 13-14; 14: 25-26. God chose Solomon as David's successor, and the Holy Spirit as Jesus' Successor.

These are a few of the many points of contact in this great prototype of our Lord and his special work on earth in the greatest of all earth's great epochs.

SOLOMON AND THE TEMPLE.—TYPES AND ANTITYPES.

King David represented the second dispensation, and its bloody victories; even so King Solomon is a true type of the finished product of the Kingdom of heaven. Daniel gives us a graphic picture of the completion of this, one of the greatest types of the Bible. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. While David represents the earthly side of the terrible conflict of Jesus' church, Solomon represents the perfect tranquillity of the peaceful spiritual side of the Church Triumphant. God said to David: "Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his Father; and I will establish the throne of his kingdom over Israel for EVER." 1 Chron. 22: 8-10.

This type is most beautiful, and easy to comprehend, when we have Solomon as the earthly, or typical side, and the Lord Jesus Christ as "Heir of all things" (Heb. 1: 2), and as the

Son of David, who was to sit on his throne. Luke 1:32, 33. The word "forever" can not be applied to a temporal thing except through its antitype, the eternal. Solomon means peaceful; this is the true character of all of Jesus' subjects. Solomon's full reign of forty years was one of undisturbed peace. No wars harassed or disturbed it. All the surrounding nations paid tribute to him, and came to do him homage. Jesus said of the Queen of Sheba that "She had come from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here." Matt. 12:42. All nations will "become the kingdom of our Lord and his Christ (Rev. 11:15), and he shall reign forever and ever." Here we again meet with type and antitype.

Solomon was the wisest man that ever lived, and had unlimited power and wealth, a true type of the real in Jesus Christ. Solomon's was all of a temporal character and soon vanished away in the hands of his successors, while Jesus' was eternal, and all his wisdom was from above. James 3:17. Solomon was rich, but his riches soon faded. Jesus came to give us the true riches. Solomon built a temple to the Lord his God; so is Jesus building one, "As a son over his own house." Solomon's temple was largely built by foreigners. See 1 Chron. 22:2; 2 Chron. 2:1-18. Jesus' kingdom will also be largely composed of all kindreds, tribes and tongues, and these are even now getting ready the material in a foreign land to bring to Jerusalem to build the temple of God when Jesus comes again. "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. 2:2.

Again, we notice the beautiful type of the building of Solomon's temple. "And the house when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." 1 Kings 6:7.

Antitype.—“And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God.” Rev. 21: 1-3.

The temple of Solomon was all finished with pure gold inside.

Antitype.—“And the city was pure gold, like unto pure glass.” Rev. 21: 18.

Seven golden candlesticks were ordered of God for the tabernacle in the beginning. See Ex. 37: 17-24. There were seven lamps on one stand, which were duplicated ten times in the much enlarged temple of Solomon's. See 2 Chron. 4: 7.

Antitype.—“And there were seven lamps of fire burning before the throne, which are the seven spirits of God.” Rev. 4: 5.

We might thus specify in detail the types and antitypes of the temple, but it is needless to do so, as enough has been shown fully to carry out the idea of God's great plan of revealing to us his purpose. The temple was all fully equipped throughout with the utmost care and perfection in every particular, all after God's own direction. Its courses were all prescribed, its services specified, its singers all appointed, all its sacrifices set in order, its feast days, sabbaths, new moons and solemn assemblies. We give the following quotation, which will clearly set forth the fulness of this type as already noted: “Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now if he were

on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; WHO SERVE THAT WHICH IS A COPY AND SHADOW OF THE HEAVENLY THINGS, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount." Heb. 8: 1-5.

We have now looked at this copy in comparison with its real, in a meager way indeed, but enough to show us the beautiful harmony of the WORD of God, which indeed is "alive and all powerful," an everlasting TRUTH.

Truly, the "Kingdom of heaven is like a grain of mustard seed"; it roots down and grows up, spreads abroad with an irresistible power; scatters its seeds until it fills the universe with its ever-accumulating living germs of righteousness.

THE LAW AND THE PROPHETS.

With the close of the reign of Solomon also closes the golden age of the kingdom of Israel, and it rapidly sinks into decay. For forty years the land had peace and quiet, and "Every man sat under his own vine and fig tree."

This completes the "Age of Types," and from henceforth we have the "Age of the Prophets." As Moses stands at the head of the law, so does Elijah stand at the head of the great school of prophets. 2 Kings 2: 1-18. Elijah comes upon the scene of action immediately following the death of King Solomon, and his mantle fell on Elisha at the time of his translation to heaven in a chariot of fire. Elisha's death occurs about 838 B. C., and he is succeeded by the prophet Isaiah, the great evangelical prophet, whose writing is indeed a marvel of inspiration, and who has ever been regarded as the greatest Messianic prophet. He has written out almost every conceivable trait of Jesus, with his death and suffering, in a style all his own; which for depth and beauty has never been equaled by any other writer. See Isa. 52: 7-15; 53:

1-12. He has covered the world with his prophecies from his time to the final triumph of the kingdom of heaven. Isa. 1: 1-4; compare 2: 1-4, and 65: 17-25.

Isaiah is followed by Jeremiah, the weeping prophet; it was at the close of his life, or near it, that Jerusalem fell and was carried into captivity.

Many other prophets appeared upon the scene of action all along the history of Israel, until within about four hundred years of the birth of Christ.

Among the most notable of these is Daniel. His prophecies are exceedingly rich and deep, and abound in many symbols and figures of the nations of the ages from his time to the ultimate and complete triumph of the kingdom of heaven. See Dan. 2: 37-45; 7: 1-27.

Ezekiel is another of the great prophets writing during the seventy years' captivity of Israel. He, too, after recounting the doom of many nations, and rehearsing the fearful fall of his people, looks down the vista of the ages to come and sees the glorious triumph of the kingdom of Christ and the final and complete overthrow of the enemies of the church of Christ. Ezek. 37: 1 to 39: 22. He also sees the final restoration of his people to their full inheritance, and Christ himself reigning over them. See Ezek. 37: 20-28.

Others of the prophets and their works are of equal interest and importance, but this will suffice to show what is meant by our Lord when he quoted "the law and the prophets" as the highest authority at his command (Matt. 7: 12; 22: 40), and then with the fullest assurance of one conscious of his authority, says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it." Luke 16: 16. The types and shadows have largely passed away; the true light now shines brightly. May we walk in that light.

CHAPTER 20.

CYCLES OF TIME IN CREATION, TIME AND ETERNITY. SEVEN, THE PERFECT NUMBER.

A Day in Prophecy—Seven the Unit of Time—The Beginning of Time With Israel—Type of the Unleavened Bread—Diagram No. Twelve, of the Unit of Time—Diagram No. Thirteen—The Seven Weeks—Pentecost the First Day.

Cycle.—A round of years, or period of time in which the same course of events begins again: a periodical space of time; as, the cycle of the seasons, or the cycle of the moon's eclipses, a period of eighteen years eleven days, etc.

Every Bible student has become familiar with the oft-repeated uses of the figure seven found everywhere within its pages. In the very beginning we find the creative period divided into seven periods of time. At the time of the flood we find its free use again in the repeated seven days' waiting. Gen. 8: 10-12. The seven clean beasts taken into the ark. Gen. 7: 2. Again, after the crossing of the Jordan we have Israel commanded to compass Jericho with seven priests and seven horns, for seven days; and on the seventh day they were to compass it about seven times. This stands as a memorial type of the absolute victory of God's people over their enemies by faith. Heb. 11: 30. They conquered seven nations in the promised land, greater and stronger than they were. Deut. 7: 1.

Thus we find this figure seven so prominently held up until the last book of the Bible, Revelation, where it abounds throughout in prophetic figures, symbols and cycles of time. The fact that the Jews were commanded to keep the seventh day as a sabbath, and labor the other six days, and that God had finished all his work in six days and rested on the seventh, carries with it the weight and sanction of a divine type and

shadow, just the same as all like figures, types and shadows do elsewhere in his laws which he gave to Israel.

While the cycle of a year is made and governed by the solar period, and the month by the lunar, seven is strictly arbitrary. It is the divine number chosen for a strictly sacred purpose; it represents the perfection of God; it is the Divine key that unlocks the mysteries of "Creation, Time and Eternity." Jesus Christ, the mighty Maker, first used it himself in the division of time, long ere the sun or the moon took any part in the establishing of what we know now as a day or a month, or a year of time; for these were first used for the dividing of time as we now have it, upon the fourth creative day. The writer of Hebrews uses this in its true sense when he applies it to the final rest of the Christians after this life of service is over. Heb. 4.

We find that seven is always the unit of time used in all the appointed set feasts of Jehovah. The days and weeks and months and years, in all their feasts, and division of cycles of time, resolved themselves into sevens, or seven times seven; while in prophecy the word day often stands for a year. See Daniel 8: 14; 12: 11, 12. The same use is made again of the word day, in Rev. 11: 3, while in the previous verse the word month is used to denote 1,260 years, or the same as is stated in days, in verse 3, which also means the same period of time. The same is stated again in Rev. 12: 6; 13: 5.

Again, in Dan. 9: 24-27 we have a plain prophecy of the time, from the decree by Cyrus to rebuild the temple at Jerusalem to the destruction of Jerusalem. See also Jesus' own interpretation of this scripture in Matt. 24: 15. In this we have the term weeks used. Now by multiplying the 70 weeks by seven, the number of days contained is found in them. And again, to find the time from the decree to build the temple by Cyrus the king of Persia to the time of the destruction of Jerusalem by the Romans, we simply take a day for a year,

and barring mistakes of the date from which we reckon, we have the precise time of Daniel's prophecy.

Peter adds his testimony on the use the Lord makes of the term day. He is writing about the second coming of Christ and the final judgment of the world, when he says: "But beloved, forget not this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3: 8.

Here then are some of the prophetical uses made in the Bible of days, months, weeks and years.

When we turn to the types and shadows on the cycles of time, we need not change the terms used by the sacred writers, but "Rightly divide the word of truth," and prove them by it. We believe that with what has already been clearly shown in these pages, the unbiased student will find it of vital interest to a clear and full understanding of the preconceived plan of our Lord, to give the accompanying diagrams a most careful study, with his Bible as the real textbook by his side.

SEVEN THE UNIT OF TIME.

It will be seen that the number seven may be considered not only the full, sacred number of the Bible, the perfect number, but that it is the unit number of the cycles of all time, as it was given by the Creator himself. In the law we find the seven days specifically named in the very first of the work, as Israel proceeds out of the house of Egyptian bondage. "Seven days ye shall eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Ex. 12: 15. This law was given while they were yet in Egypt, and just before the exodus. This law, with the law of the passover, is the first law given to Israel, and is a type of the fullness of time, and is the standard, or unit of all time.

It also records the date of the beginning of time for the types and antitypes, as any one will plainly see by consult-

ing the previous charts already given of the paschal lamb, in this work. See also Ex. 12: 2; 13: 4.

To show the great stress God put upon this law and its importance in his own estimation, we quote from it again:

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.” Ex. 12: 18, 19. It was to be observed forever. V. 17. Forever could not be said of that which was to pass away, but when we see a type fulfilled and perpetuated by that which it is only a figure and copy of, we can easily understand its full import.

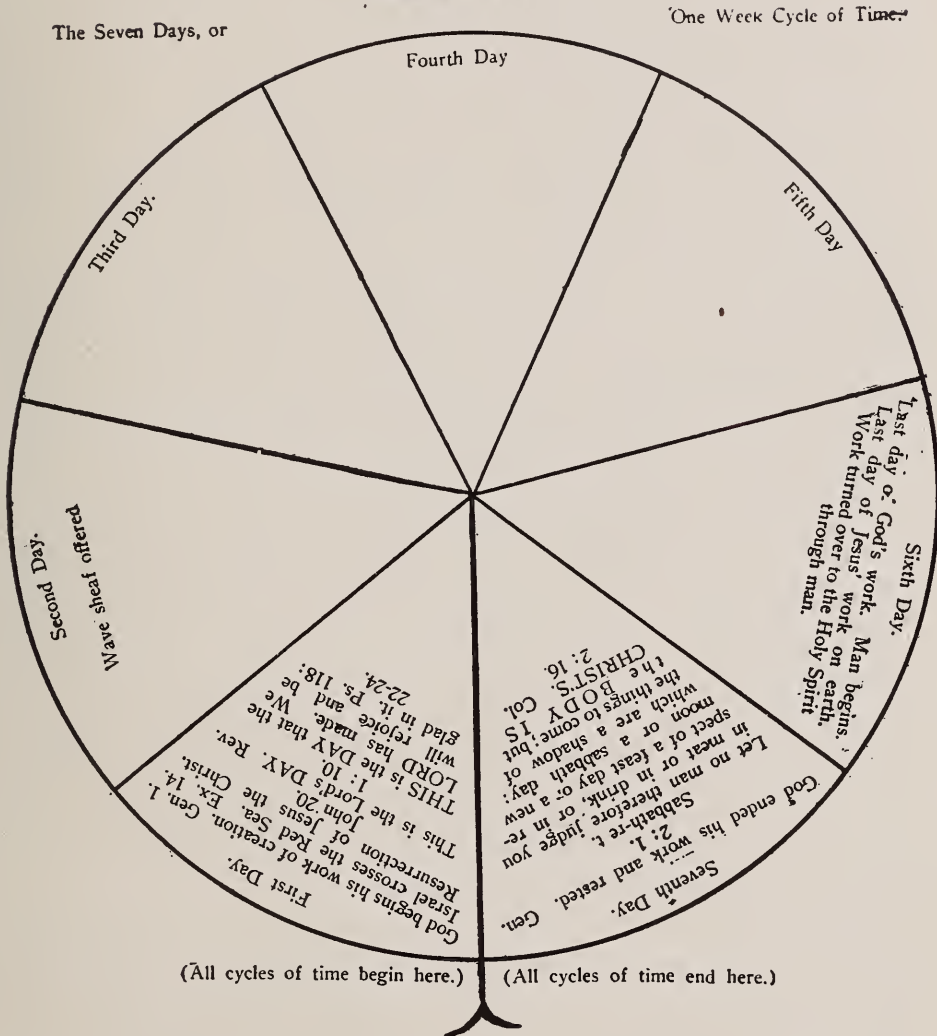
The reason assigned for them to keep this feast, and beginning on that particular day, was because he had brought them out of Egypt on that day. In none of these types is there any other reason assigned, and it is exceedingly doubtful that they ever had the remotest idea of the marvelous living drama God was working out through them; neither would it have been prudent for them to know it, because God's honor and glory in the ages to come demanded it. We can now look back and see the marvelous works of God, though yet through a glass darkly, but some day we, too, shall have the veil fully lifted.

TYPE OF THE UNLEAVENED BREAD:

For seven days they were to eat nothing else but the unleavened bread. This designates to them, (1) that they were to leave all of old Egypt behind with its leavening powers for evil. Jesus said to his disciples, “Beware of the leaven of the scribes and Pharisees, which is hypocrisy.” It points us continually forward forever to the next period just before us, and like as it did the Israelites, bids us leave the old leaven of the

TYPE NUMBER ONE OF THE CYCLES OF TIME. DIAGRAM OF
THE STANDARD OF TIME.

Diagram No, 12.



fading old dispensation behind us. On the day of Pentecost in their new meat offering, they were to use leaven to make their bread. See Lev. 23: 17. This was indeed a beautiful type of the Holy Spirit given on that day. Acts 2: 1-4.

Beginning at sundown of the evening of the 14th day of

the month Abib to sundown of the evening of the 21st day, was the week of unleavened bread. This 14th day always came on or near the vernal equinox, being governed by it and the nearest full moon, either preceding or following it (See previous chapter on this.)

This week, the first week of the spring season, is the standard unit of time.

The day is a type of the week, month and year, and also of any full cycle of time. See previous explanation, with the scripture reference.

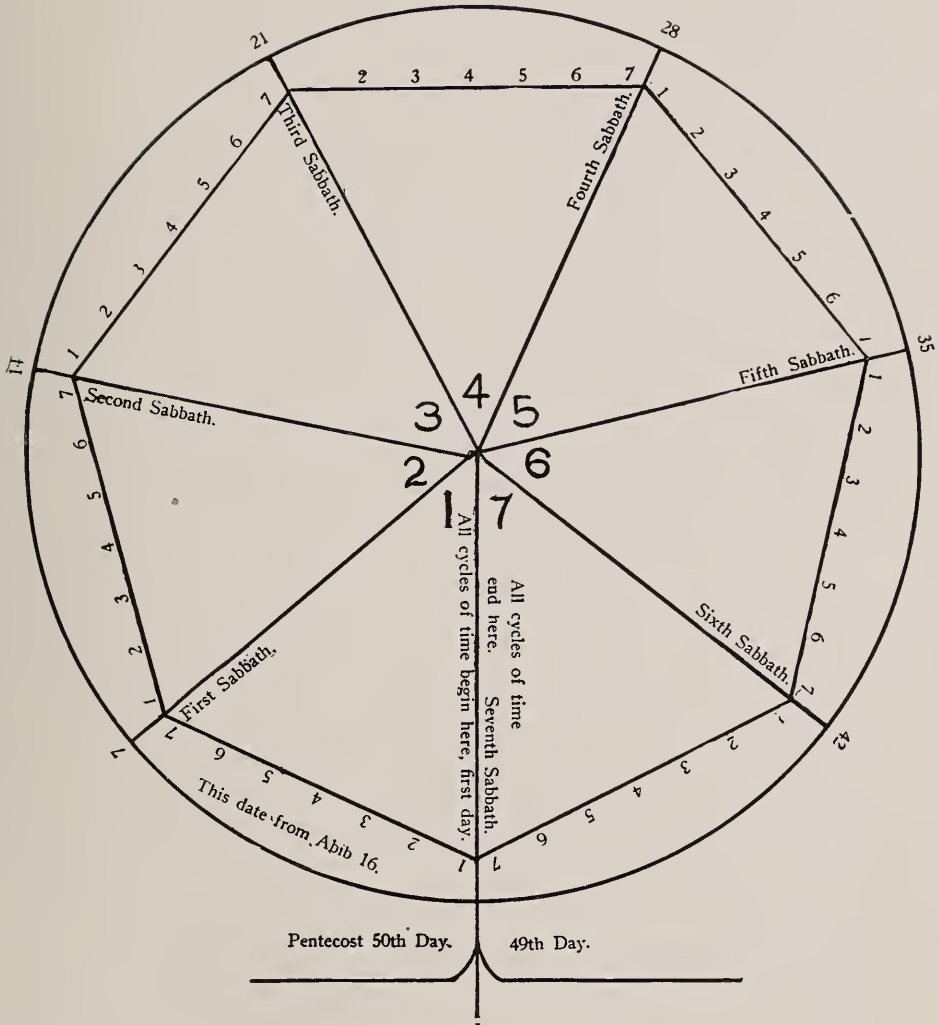
In diagram No. 13 we have the cycle of seven weeks' time. The seven days are multiplied seven times and complete the cycle at forty-nine. This seven times seven days was always counted from the first day of the week; and not only so, but from the first day of the standard week of time, the feast of unleavened bread. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto Jehovah." Lev. 23: 15, 16. As clearly shown in a previous chapter, this type of the wave sheaf was fulfilled by Jesus' resurrection on the very same day, and the fiftieth day, Pentecost, was literally fulfilled by the giving of the Holy Spirit. Each of these events came on the first day of the week and began the new cycle of time.

This type was first given at the establishing of the covenant at Mount Sinai, on the day of Pentecost: second, re-established in the promised land, at Mount Ebal and Gerizim, where the law was read, with its curses for disobedience, and blessings for obedience; and finally fulfilled on the day of Pentecost in Jerusalem, when the Holy Spirit was poured out upon the disciples. Yet this will all be again retransacted in a still greater series of types with their equally important anti-types, and cycles of time.

Diagram No. 13.

TYPE NUMBER TWO.

Cycle of 7 times 7 days.



CHAPTER 21.

CYCLES OF TIME.—CONTINUED.

The Seven Months—The Day of Atonement—The Feast of Trumpets—Diagram No. Fourteen—Cycle of the Seven Months—Type and Antitype of the Feast of Trumpets—The Fullness of This Type—Feast of Ingathering—A Common Feast for All With Joy and Gladness—The “Lovefeast” of the Early Christian Church—Its Antitype.

We have seen how perfectly the previous type prefigured the first coming of our Lord and his work, as he closed it on the cross, resurrection and giving of the Holy Spirit. We follow the types in their logical order, and we would look for a type covering the next great event in the cycles of time. In a close study of all the history of the past, both sacred and profane, in connection with prophecy and the types and shadows, we can easily see that the next great event will be the second advent of our Lord.

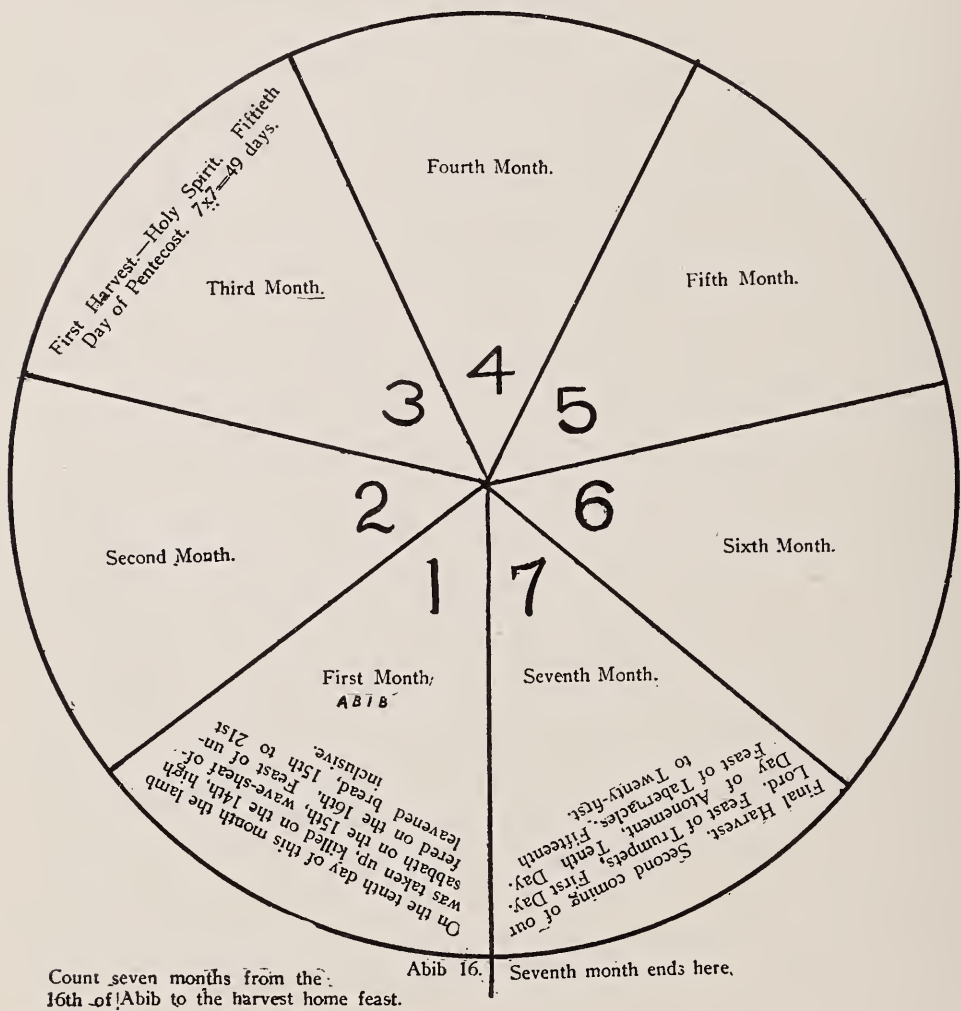
This type of the seven months is given with the same precision as the previous one was, and in the light of types yet to come will be fully as clear we believe as the former types that have already come to pass, the only difference being that in the one that has already been fulfilled we have the proofs established, while in the other we have them only forecast and pointed out. All true science as well as faith rests firmly on laws that have been put to the test and well established. We certainly have them here.

THE FEAST OF TRUMPETS.

The Feast of Trumpets, on the first day of the seventh month, ushered in the first of a series of feasts, closing with a seven days' feast, called the Feast of Tabernacles, or Feast of

TYPE NUMBER THREE OF THE CYCLES OF TIME. THE SEVENTH MONTH.

Diagram No. 14.



Ingathering. While on the tenth day of the same month was the day of atonement. Beginning with the first day, let us note them in their order, and their prophetical meaning.

“In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an

holy convocation." Lev. 23: 24. While we fully understand the reasons temporally assigned for holding these feasts, we leave that to the reader to see in the wording of the text cited. Our aim is to deal with the types and prophetic emblems which they forecast.

The feast of the Pentecost harvest was only dealing with the first harvest of the season, which was early fruits and wheat and barley. But this feast in the seventh month deals with the final ingathering of the full harvest at the close of the season's work. The first was the beginning of the first-fruits of the season, and typified as we have seen the beginning of our Lord's ingathering of souls on the day of Pentecost; while this type is the full harvest at the close of the season's work, and is a true type of our Lord's return to harvest the earth at the end of this age. Our outline diagram No. 14 will show the cycle of time of the seventh month, and will materially help the student to locate himself in an orderly concept of this type.

The feast of trumpets is so designated because of the blowing of the trumpets all over the land on that day. See Lev. 23: 24; Num. 29: 1-6. This was to announce that the time of the harvest feast was at hand, and to gather the people preparatory for the day of atonement, the 10th day.

Antitype.—We quote Jesus' own language to show the true meaning of this type. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31; 13: 41; 1 Cor. 15: 52; 1 Thess. 4: 16; etc. No type could be more perfect than this in its application to its antitype.

THE DAY OF ATONEMENT.

"And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one

of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16: 29, 30.

This was a day of repentance, fasting and prayer, and atonement. See also Ex. 30: 10; Lev. 23: 27-32. The scape-goat was released on this day, over whose head the High Priest confessed all the sins of the people, while the goat on whom the Lord's lot fell was killed and his blood was used to make an atonement for all the sanctuary and the people. See Lev. 16: 5-22.

The day of atonement comes on the tenth day of the seventh month, while the paschal lamb was always taken up on the tenth day of the first month. We have repeatedly noticed its type, and it will easily be understood that that is one type and this is entirely different in all respects. That occurred on the tenth day of the first month, this on the same day seven months later. Seven is again the perfect number, showing a full period of time (40 jubilees) from the first to the last type. The first was the passover lamb and slain on the fourteenth day. The last is the atonement and slain on the tenth day. The first typified our release from Egyptian bondage, or the power of the prince of this world, but the last is wholly a matter between God and man. Two lambs of the goats were chosen, one for God and one for all the people. God's lamb was slain as an atonement for the people, the other lamb was released and taken to an uninhabited region where he would never be molested, made free forever.

That this day of atonement is the Great day of atonement in which "He will judge the world in righteousness by that man whom he hath ordained" (Acts 17: 31; 10: 42; Rom. 2: 16) there can be no doubt. In every paschal lamb we have deliverance for God's people represented, and death to his enemies always followed. See their deliverance from Egypt and the destruction of the Egyptians. Also at the entrance

into the promised land, which occurred on the tenth day of the first month. The lamb was slain on the fourteenth day; they were delivered again and their enemies slain. Again, when Jesus fulfilled this type, his people were saved and their enemies slain. (The Jews A. D. 70.) Here, on the day of atonement, at the close of the year's work, there is a final cleaning up for all that is past in the year, which always represents a full period of time in all types that occurred annually. In fulfillment of this great prototype, let us notice a few of the scriptures in its fulfillment.

Antitype.—“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all of the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” That this is a realistic scene of the day when Jesus comes again to earth is beyond dispute, and that it fulfills the type is certainly true. Not that Jesus will die again for an atonement upon this day: for “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9: 28. For by the decreed counsel of God “He was a Lamb slain from the foundation of the world.” Rev. 13: 8. And the merits of the redemptive blood of the paschal lamb are the merits of the atoning blood of the Lord's goat on the day of atonement.

It is the feast of ingathering at the end of the year. The Paschal Lamb and Pentecost of Christianity have passed almost forty jubilees ago; but the feast of ingathering has not come yet, but will just as surely and accurately as did the first. “The reapers are the angels,” says our Lord, “and the harvest is the end of the age.” Matt. 13: 39. (Wilson's Emphatic Diaglott.)

The feast of ingathering mentioned in Ex. 34: 22, and again

in Num. 29: 12-34, is the feast of tabernacles mentioned in Deut. 16: 13-15, and Lev. 23: 34-36. We quote from the last named reference: "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. . . . Seven days ye shall offer an offering made by fire unto the Lord." In Num. 29: 12-32, the number and kinds of animals are specified for each of the seven days' offerings. Beginning with thirteen bullocks, two rams, and fourteen lambs on the first day of the feast, and reducing the bullocks one each day until the seventh day of the feast, seven bullocks, the perfect number, are killed on the seventh and last day of the last feast of the year. This was a burnt offering, an offering made by fire, "a sweet smelling savour unto the Lord."

The blood, fat, and cleansed inwards, with the head, were offered as an offering to the Lord, while the flesh was used in the feast in common. The widows, orphans, poor, and "strangers within thy gates," all shared alike in this joyous feast. See Deut. 16: 14.

Antitype.—The love feast of the early Christian church, kept in memory of Jesus' own example and teaching on the last night before he was betrayed. See 2 Pet. 2: 13, last clause, and Jude 12. (Wilson's Emphatic Diaglott.) At the beginning of this, Jesus' last supper with his disciples, he took the part of a servant and washed their feet (John 13: 1-17), telling them, "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." They were to become one in heart and sacrifice all their pride, and then they would be fit to eat the Lord's supper together. Then they ate the supper, all of them, a full meal. See John 13: 1, 2, 12, 26, 28; 1 Cor. 11: 17-22. This was the preparation day the first evening (see John 19: 14), and Jesus did not eat the passover this year, as he himself was the antitype of the passover lamb, and died at the very time

that the lamb was to be slain. He said to his disciples, "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

True, he did not eat the passover supper with them, for it was eaten the next evening while he was in the tomb. John 19: 31, 42. But he did eat his own supper, and showed his disciples its true meaning. "Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This is the very same type that was given to the twelve tribes at the feast of tabernacles or Harvest Home feast at the close of the year, and was eaten one with another and shared with all, the priests and the Lord included, and points us to the very same thing: the second coming of our Lord as he has stated above and many other places. See Matt. 19: 27-29. "For the Lamb which is in the midst of the throne shall feed them." Rev. 7: 14-17. This is the second coming of our Lord, and the same as the marriage supper of the lamb of Rev. 19: 1-9.

"And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." This is the last word in the absolute fulfilling of this "Joyful" type of types, for which every true Christian heart longs, "with desire of desires." Luke 22: 15. It reaches to the Lord's words when he said, "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 16.

Immediately after eating his supper with the twelve, "And as they were eating," he breaks the bread. Matt. 26: 26. "And the cup in like manner after supper." Luke 22: 19, 20. This is the sacrament established instead of the paschal lamb, and also a typical memorial to be kept in memory as the seal of our redemption. "For as often as ye eat this bread, and

drink this cup, ye proclaim the Lord's death till he come." 1 Cor. 11: 26. This is the same type as the Jewish passover and takes its place. This was all given on the last evening of Jesus' earthly life and twenty-four hours before the feast of the passover. Thus we see how Jesus blended all in this one love feast, and told his disciples at the same time, "If ye know these things, happy are ye if ye do them." John 13: 17.

Then Jesus closed this, the first love feast in the Christian church, with this injunction to his own: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13: 34. The feast of tabernacles was indeed to be a real love feast to them. "And thou shalt rejoice in thy feast, thou, and thy sons, and thy daughters, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." Deut. 16: 14, 15.

The early Christian church always remembered the widows, and orphans, and strangers, and the poor that were among them, at their love feasts, or feasts of charity. They had a joyful meeting and all ate together at this supper and the poor were not to go away empty. The failure to do this in harmony with Paul's teaching, and the neglect of the proper care of the poor at this feast, brought down the swift censure and rebuke of Paul upon the church at Corinth. See 1 Cor. 11: 17-22. This indeed is the only distinctly Christian feast that we have, and as already noted, was given by Jesus on his last evening before his crucifixion, and was to be fulfilled in the kingdom of God, or when the kingdom of God should come. It is self-evident that our Lord perpetuated this feast of love as a harvest-home feast, and for the same glad purpose that he had given it to his people Israel.

As in the fulfilling of the former types the enemies of the Lord were destroyed, so in the fulfilling of this type. Matt. 13: 37-42; 2 Thess. 1: 7-10.

CHAPTER 22.

THE SABBATH OR SEVENTH YEAR.

A Prophetical Day—The Day, Week, Month and Year in Prophecy
—Diagram No. Fifteen—The Type of the Sabbath Year: Its
Antitype.

“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land, and the sabbath of the land shall be meat for you; for thee, and for thy servants, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee, and for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.” Lev. 25: 1-7; Ex. 23: 10.

In this type we have the week of seven years, and the seventh year a sabbath. The text explains the temporal side and its provision, but in no case do we find in the types a hint given as to their great prophetic meaning. While the prophets reveal secrets in dark sayings and similitudes, and forecast the future events, the types are as it were the blue print of the great work of the Architect, and stand out in bold relief when once fulfilled as the invincible proofs of the foreordained plan.

PROPHETICAL AND TYPICAL USES OF THE DAY.

Some attention has already been given to this subject, but we will notice it in a more special manner at this time, inasmuch as we find the day and week here in this, a year and seven years, instead of a day or a week of seven days.

And the sabbath a year of rest instead of a day of rest.

1. "And God called the light day and the darkness he called night." Gen. 1: 5. This does not allude to time at all, is self-explanatory and needs no comment.

2. "And the evening and the morning were the first day," same verse. Here we have a different meaning given to the word day. That it alludes to time there is no doubt, but can not allude to a solar day as that was not brought into existence until the fourth creative day, Gen. 1: 14-18, and on that fourth creative day we find the solar day and year established, and the cause which produces them; so also the lunar month and the cause of it. Also the seasons and what was the cause of them. Also light and darkness are for the first time divided, and what we know as a day is made possible. The word day as used here is prophetic, and emblematical, meaning a period of time.

3. "In the day that the Lord God made the earth and the heavens." Gen. 2: 4. Here we have the six creative days grouped and called "in the day." This means practically all previous time up to this.

4. "For in the day thou eatest thereof thou shalt surely die." Gen. 2: 17. This was in the very beginning of Adam's life, yet he lived to be the father of the whole human family after that, attaining to the ripe old age of 930 years. Used in the same sense as above, and simply means his age or time and that he had forfeited his life. Adam's day was 930 years long.

5. "I have appointed thee each day for a year." Ezek. 4: 4-6. This is both typical and prophetic. Ezekiel was to use 390 days to represent 390 years, which would fulfill the time to the destruction of Jerusalem. Here a day represents a year, the same as in the type we have before us.

6. In Dan. 9: 24, we have a prophetic week, and it is self-apparent that each week represents seven days. The same

meaning is attached to Dan. 8: 14, and gives us 2300 years to the restoration of the Jews, from whatever date it was reckoned. The same figure is used repeatedly by Daniel and John the Revelator. See Rev. 11: 3; 12: 6. The forty-two months of ch. 11: 2 are the same, thirty days to the month, and all reach down that many years.

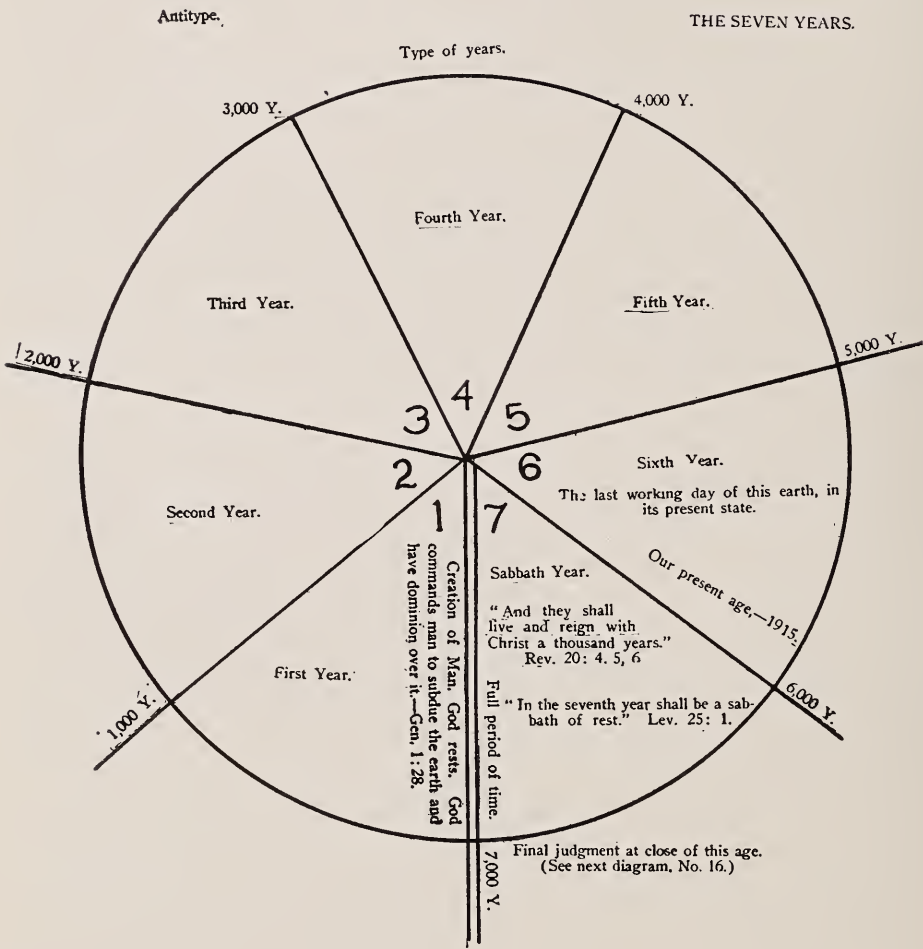
7. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8. Peter was writing about the Lord coming again, and that he was not slack concerning his promise. We have seen the former type and how it clearly prefigured the second advent of our Lord. The most of the difficulty in the cycles of time vanishes when we once get a good comprehension of the method by which time is reckoned and applied in the prophetic emblems and the cycles of time in the types.

In following up our last type, the seven months, and its antitype, the second coming of our Lord, let us look now at this, the next in order of time, the seven years. This is the perfect type of a full period of time, and is the type of the time of the human race on the earth. With Peter's version of one day being as a thousand years, and John the Revelator positively stating that the saints "shall live and reign with Christ a thousand years" (Rev. 20: 6), we have a key to this type that will reveal its true meaning to us. For if the sabbath day, the millennium of this world, is one thousand years long, the other six working days of this the human period, would be just the same. That gives us just six working days of a thousand years each, from the creation of man, when God said to him, "Go forth and subdue and conquer every living thing, and have dominion over it" (Gen. 1: 28), to the time that Jesus binds the devil and casts him into the pit for a thousand years. Rev. 20: 1-3.

The words of God are not to be locally or temporally interpreted, where they deal with great questions, but invariably

THE TYPE OF THE SABBATH YEAR AND ITS ANTITYPE.

Diagram No. 15.



EXPLANATION.—Inside figures from one year to seven, show the type of years. Outside marginal figures show the antitype of 7,000 years from the Creation of man, to close of the age of man.

have a universal application to the whole period of creation and time, as applied to the human family. In the epistle to the Hebrews we have almost all its background from the types and cycles of time from the Old Testament, and without understanding them as applied by the writer, his work to us is practically meaningless: but in the true light they are the deepest and among the richest in the Book.

In Heb. 4, we have the type of the sabbath and its true meaning dealt with. After warning his Hebrew brethren that there was great danger of them failing of entering into their promised rest, just as their brethren had failed who were led into the promised land by Joshua, and yet were afterwards destroyed because of their lack of faith and obedience, so likewise would this type of the Jews become the antitype of the faithless disbelievers in Christ. On the other hand he clearly shows us that this is no temporal thing with which he is dealing, but an eternal one. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." Heb. 4: 3. This is clear, then, that if it had not been for their unbelief they would not have been disfranchised, but type would have been swallowed up in antitype, the temporal would have given way to the eternal without their destruction.

When God finished his work he rested, and will until man does what God designed he shall. If one man fails another takes his place, and God's work will never fail; man must bear his own loss for his unbelief. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." V. 4. We emphasize the fact again, that God finished HIS WORK when he gave it over to man, and man must complete his. God is still resting, and will until Jesus Christ through redeemed man completely conquers the world for God. This is God's sabbath day from his creative work, and is seven thousand years long. Let the

reader compare diagram No. 15 with No. 16, for a full comprehension of this full cycle of time.

“Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.” V. 6. The word “remaineth” was future yet when he wrote, to those in the flesh, just as it is to us: its real antitype is full in the sabbath rest or millennium of this world, the true antitype of the seventh day, and seventh year.

Verses 7 to 11, of Heb. 4, we quote literally from the Syriac version of the New Testament, because of its clearness and simplicity of style. “Again he established another day, a long time afterwards; as above written, that David said, Today, if ye will hear his voice, harden not your hearts. For if Joshua, the son of Nun, had given them rest, he would not have spoken afterwards of another day. Therefore it is established that the people of God are to have a sabbath. For he who had entered into his rest, hath also rested from his works, as God did from his. Let us, therefore, strive to enter into that rest; lest we fall short, after the manner of them who believed not.” This day of rest is clearly pointed out to us for the children of God here, as remaining, and yet in the future, and can mean nothing less than the sabbath or millennium of this world; which is the lively hope of every true child of God. “White robes were given unto them that they should rest yet for a little season.” Rev. 6: 11.

The type of the seven years and the sabbath year must not be confounded with the jubilee. We will consider that next, in its true relation. This was only a sabbath of rest unto the Lord for the land, and did not change the order of existing things to anything near like what it was changed to at the expiration of the time for the jubilee. After this sabbath, another cycle of seven years began its work, and so on. One of the common mistakes made by Bible scholars is in assigning the judgment of the world at the second coming of Christ

to the final judgment. In the type of the jubilee years this will be more fully noted, as also in the opening of the seven seals in the chapters that follow.

We wish to call attention to this type of seven years, that in the following type it is repeated seven times, and therefore it takes seven of these to make the next higher type complete. This was also true in the seven days, again in the seven weeks, and repeated in the seven years just considered.

CHAPTER 23.

THE SEVEN TIMES SEVEN YEARS: THE FIFTIETH YEAR A JUBILEE.

Types and Their Antitypes of the Year of Jubilee—Diagram No. Sixteen, of the Year of Jubilee, and Its Cycles of Time—Fulfilling of This Type—The Doctrine of “The Final Restitution”—The Final Doom of the Wicked—Diagram No. Seventeen—The Seven Complete Types, the Finished Works of God—Diagram No. Eighteen—The Seven Creative Days—Conclusion.

“Thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; and ye shall return every man unto his possession, and ye shall return every man to his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vines undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.” Lev. 23: 8-12. Fifty years completed the greatest number of years that were reckoned in any of the types or cycles of time under the law. Hence in this we find the limit to given types. The figures of this type are so complete and perfect that they must be self-evident to the most casual Bible scholar.

This is the type of the final restitution of all things spoken of by the Apostle Peter. “And he shall send Jesus Christ,

which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21. All things that God has ever promised that have not been fulfilled will be then. Let us notice that this jubilee was for God's people and those that had become so by adoption. "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God." Lev. 24: 22. This reaches all of God's people in the year of jubilee. We will take up a few of the many striking types in this closing type of time, and compare the type with its antitype.

1. Type.—"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."

Antitype.—"The earth is the Lord's and the fullness thereof." 1 Cor. 10: 26, 28.

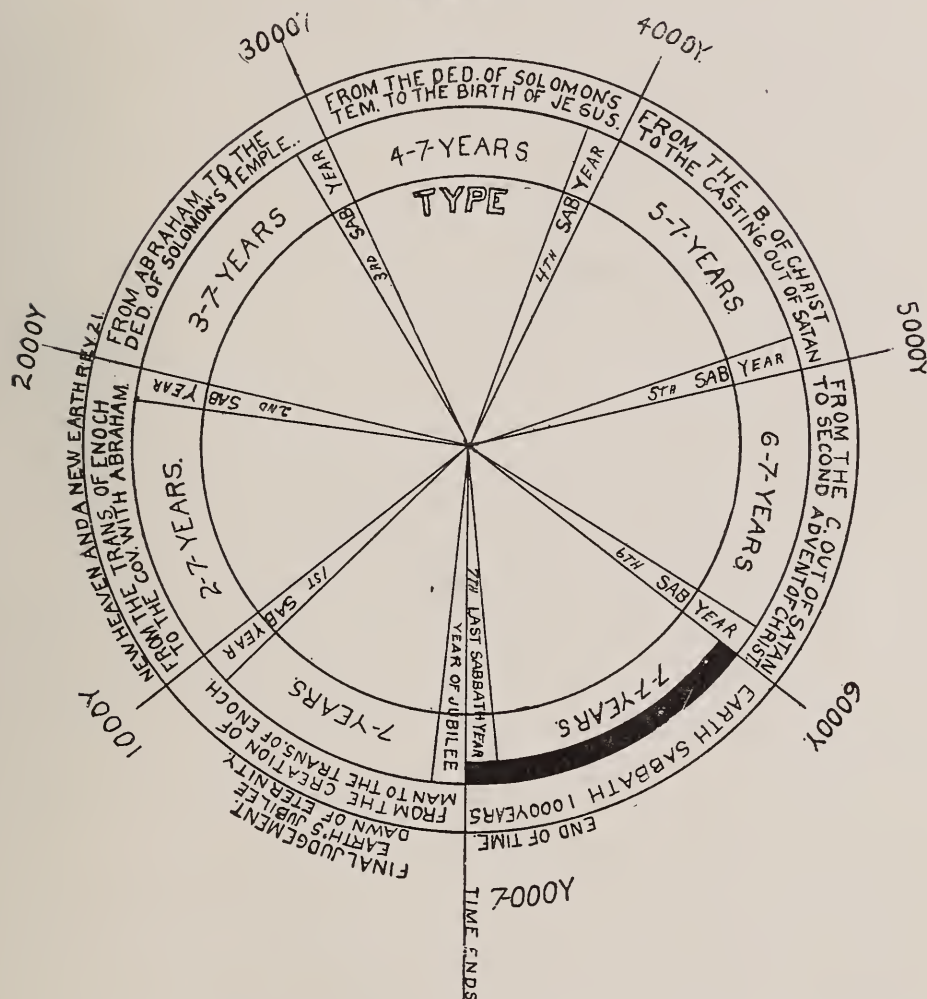
2. Type.—"In all the land of your possession ye shall grant a redemption for the land." The man who through some misfortune or mismanagement lost his land, or became a bond-servant, was always granted the right to redeem his lost estate.

Antitype.—This privilege is granted us by our God, through our Lord Jesus Christ.

THE YEAR OF JUBILEE, AND ITS CYCLE OF TIME. TYPE,—

ANTITYPE.

Diagram No. 16.



The third ring ushers time into eternity. The figures on the circles mark the division of the cycles of Creation, Time, on to Eternity.

First inside ring is the type from Lev. 25, of the 7x7 years from one jubilee unto the other. The second ring is its antitype, the seven thousand years of this earth, from the creation of man to the consummation of the age of mortal man.

3. Type.—“Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.” Lev. 25: 9. This was a signal that the time had come and the day of atonement was here, and to gather all the people together for the work of that greatest of all days.

Antitype.—“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Rev. 10: 5-7. This is a full end of the age of man. This was the seventh seal, and the seventh angel sounding his last trumpet for the final great and last day of atonement at the close of the last sabbath in the end of the age of mortal man,—a most wonderful, realistic fulfillment of the type.

4. Type.—“In the year of this jubilee ye shall return every man unto his possession.” Lev. 25: 13.

Antitype.—“Blessed are the meek for they shall inherit the earth.” Matt. 5: 5. This promise of Jesus covers the full promise that God made to Abraham, that “In his seed [meaning Christ] should all the nations of the earth be blessed.” Gen. 22: 17. There is still another sense of this type which will likewise be full then, namely, that the Jew will also receive his full share of the blessing at that time, the same as all the rest, and on the same basis of judgment and rewards.

5. Type.—“And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof.” Lev. 25: 10. Though some things were held over

to the perpetual right of the former owner, this was a year of absolute freedom to all that were the servants of God. All debts were canceled, all servants were as freemen, all the refugees in the cities of refuge who had fled thither for safety, were set at liberty. "Proclaim liberty throughout all the land unto all the inhabitants," was the command of God. All were given a new start in life, nothing was held over to mar the peace and happiness of the complete and peaceful return of every one to their family and full inheritance. If they were obedient, God promised them that there would be an abundance of food to do them until the new harvest would be gathered the next year. They were not to do any harvesting at all, only eat that out of the field that grew of itself; this was to be free for all. The land, fruit and all, was wholly dedicated to God this year; he would supply their wants; they were to worship and obey him. Lev. 25: 18-22.

Antitype.—"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 5-7. This is the final restitution of all things. Here we have the new heaven and the new earth. Here is the time of absolute freedom for God with his children, and every man will be set free in the fullest sense of the word freedom. Free from sin, sorrow, pain, or death. The cycle of time is complete. Eden with its tree of life is here really and not typically as at the beginning of this cycle of time. The seventh cycle of time, of seven, has fulfilled its course.

Here is where some make a fatal mistake in the application of the doctrine of the final restitution, seeking to establish the teaching that finally all will be saved. There is not a doctrine in the Bible but must be entirely true to its type before its

proofs are trustworthy. And again, vice versa, must the type meet its antitype truly and fully to be of any real use to the interpretation of the divine record. The type is the temporal, the antitype is the spiritual, the real substance. Let us notice the type on this last question, and let it suffice us to heed what the Lord says.

6. Type.—“He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?” Heb. 10: 28, 29. May Jesus himself give the answer to this.

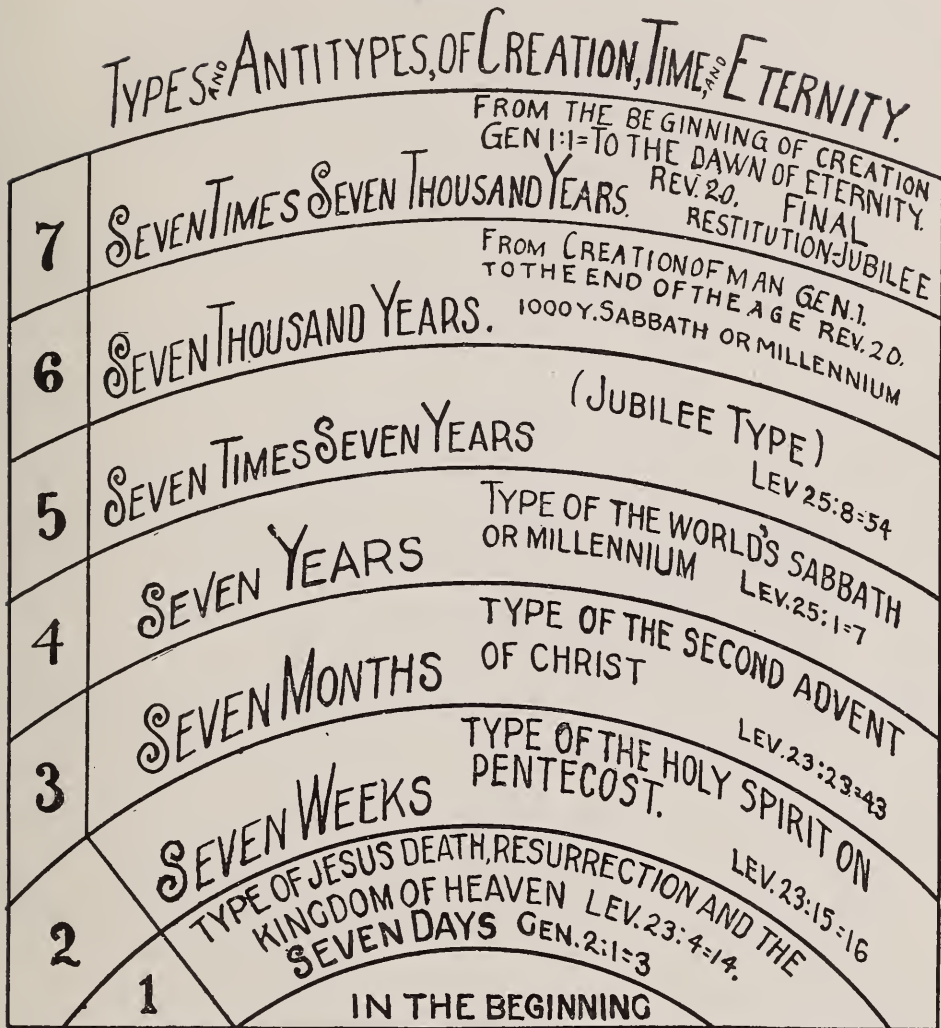
Antitype.—“But the fearful, and the abominable, and murderers, and whoremongers, and all sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: *WHICH IS THE SECOND DEATH.*” Rev. 21: 8.

No language can make this stronger. Under the law, the criminal found guilty of open defiance to the law was put to death, and there were none left at the jubilee year. So it will be at the final judgment,—“And whosoever was not found written in the book of life was cast into the lake of fire.” Rev. 20: 15. “This is the second death.” Rev. 20: 14. This is the final doom, no escape.

THE SEVEN CYCLES OF CREATION, TIME AND ETERNITY.

Beginning with the seven days of time as the standard unit of all the subsequent cycles of Creation, Time and Eternity, we find them perfected in seven cycles of seven periods of time in each. Thus we would have in the last cycle a period of time reaching from the very beginning of creation to the dawn of eternity, or the complete works of God with this world,—all the other types and cycles of time merged into this one completed period of perfected work of our Creator.

Diagram No. 17.

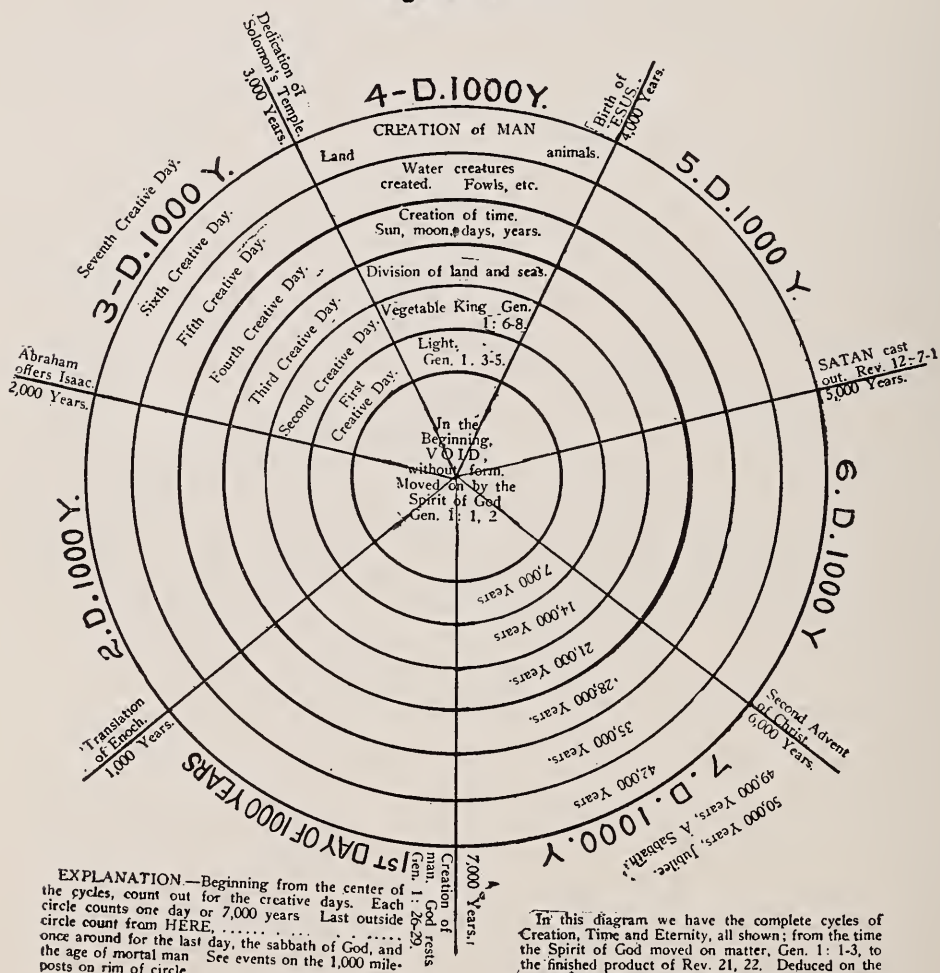


THE SEVEN CYCLES OF CREATION, TIME AND ETERNITY, EACH CONTAINING SEVEN CYCLES OF TIME WITHIN THEMSELVES. Given in their order they stand as in this diagram. If the reader has studied well the preceding chapters on these cycles of time, this will be clear as to the proper relation of each one to the other. A fuller concept of the last one, No. 7, will be found in diagram No. 18, following this.

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2: 2. God had plenty of other work to do after he had finished his part of this world and turned it over to man to finish the part he has left for him to do.

We can not look for a temporal side only to this scripture THE SEVEN CREATIVE DAYS, OF SEVEN THOUSAND YEARS EACH.

Diagram No. 18.



that was so firmly incorporated in the law, but must look for its true meaning in a measure comparable to the one who gave it. Jesus healed a man on the sabbath day and the Jews sought to kill him for it, but he excused himself on the ground that "My Father works to this very hour, and I work also." John 5: 17. At this the Jews became very angry at him, and he made it still stronger, "In truth I tell you, the Son can do nothing of himself; he does only what he sees the Father doing; whatever the Father does, the Son does also." V. 19. (Twentieth Century New Testament.)

This related directly to what he had done on that sabbath day, and he vindicated himself by his Father's working on the sabbath day. Jesus shows most conclusively the true spiritual side, the eternal side, of the type of the sabbath. God also shows most conclusively his great regard for man when he places him over the works of his hands. The temporal man did not, could not, finish the works of God here on earth as he had planned it because of his sinful and disobedient nature. So "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4. We then should clearly understand that it remains to carry out the real spiritual side of the work of man in the complete subjugation of this world to God. And as the first Adam was only a figure of him who was to come, we must look to Jesus to finish the work. This he did and turned it over to man again. "I have finished the work which thou gavest me to do." John 17: 4. Then he told his trained workers to "Go into all the world and make disciples of all the nations, . . . teaching them to do all that I have commanded you, and lo, I am with you always, even to the end of the age." Matt. 28: 19, 20.

As far as man's work is concerned, God rested from it

when his part was done. Jesus came and did his part and has turned it over to man again, with the Holy Spirit as his helper until the end of the age. Then Jesus "entered into his rest as God did also from his." Heb. 4. And man must put in his full six days of labor, as all the types so clearly and prominently point out; then he will be given his thousand years' rest from his labors, after which he will enjoy the JUBILEE.

CONCLUSION.

We therefore conclude that God's sabbath day of rest extends from the creation of man to the time of his full conquest of this world for God. This point has been made very clear by the Apostle Paul. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15: 24-26. The last enemy, death, spoken of here is the second death of Rev. 20: 6, 14; 21: 8, and will take place at the final judgment, just before the year of jubilee is ushered in. This will complete the work of the Christ-man, for Jesus was accounted as a man, and stood in the type-man's place. See 1 Cor. 15: 21, 22.

Following up the laws of the cycles of time, and the types, we find that one-seventh of the time of each week of days or years was set apart as a sabbath of time under the law of Moses, which was composed only of types and shadows. Thus every seventh year was a sabbath: and we found this true for the seven thousand years of this world (which was made by Christ, John 1: 10), that the last thousand years were to enjoy a complete rest from the devil; and those that had part in the first resurrection would live and reign with Christ a thousand years. Rev. 20: 1-6. This same law applied to the six working days of the creation of the world by God, as given in Gen. 1, would give them each seven thousand years

of time. See diagram No. 18. And the last seven thousand years (which are the years of man on earth) would be God's sabbath.

This would bring his time up to 49,000 years from the beginning of his creation of this world, to the final completion of it, and the ushering in of the jubilee, on the fiftieth thousandth year. Thus every cycle of time in Creation, Time and Eternity would center in this last one and finish them all. And we may the more fully understand how, and why, God said, "Behold, I make all things new." Rev. 21: 5.

AN EPOCH OF TIME.

The number forty, so prominent throughout the Bible, is not a cycle of time, but marks the epoch of time through a series of cycles of time. Thus, from Adam to the offering of Isaac, or sealing and confirming the covenant with Abraham, is 2,000 years. From this point to the Lord's first advent into the world is 2,000 years. And in accordance with the types it will be 2,000 years from that time to his second advent. Each of these contains just forty jubilees.

We realize full well that saint and sinner alike will reap everlasting good by studying these pages with an open Bible and an open heart, ready not to fault, and to criticise, but to seek and search for the hid treasures which our Father has for them that believe and will trust him.

Incomplete and faulty as these pages may be, they will furnish the key for the deepest and grandest study that ever engaged the mind of mortal man. The computation of many things called scientific, and upon which men have built colossal structures, and made marvelous strides in art, science and civilization, is based upon deductions utterly incomprehensible to all except the few. That the critic will criticise we doubt not; he did that for our Master; yet we know that even he will find rich food for the culture of heart, mind and Spirit if he will read rightly and honestly, these pages of TRUTH.

That God should have taken just such a course to unfold to his children the events of creation, time and eternity, is certainly marvelous and grand beyond all conception of mortal man. That he should unfold it by degrees to them as the ages go by is the very height and depth of infinite wisdom. For by so doing he leads man up and on constantly, as the unfolding develops, and time gradually but surely rounds out the cycles of the ages, merging them into the bosom of an unfathomable eternity. With such an array of divine truth to sustain the integrity of the Bible, no skeptic, atheist or infidel can remain such, and allow his judgment to sustain him. The fact that Jesus has met and fulfilled more than fifty per cent of all the types and prophecies fully and literally, should forever silence all criticisms as to its truthfulness, past, present or what is yet to come.

From the planting of a tiny seed in the bosom of the earth to its ripening grain, or the tiny bud of the fruit tree to its beautiful, perfected ripe fruit, is only a repeated miracle of a perfect law, that builds a world. The Being who could bring a single perfect law into existence was able to bring a million more to sustain his marvelous plan of "CREATION, TIME and ETERNITY."

CHAPTER 24.

REVELATION.

Introduction—Meaning of the Title—The Bible Its Own Commentary—Its Note of Warning and Triumph—Satan Defeated—Jesus' Last Message—John Commissioned by Jesus to Write Revelation—The Seven Churches—The Seven Messages—For What Purpose Given.

REVELATION means revealed: the book of Revelation was given to the beloved Apostle John for this purpose, and is "The Revelation of Jesus Christ, which God gave him to show unto his servant, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw." Rev. 1· 1, 2.

The amount of literature that has been written in the form of Commentaries, Histories, Expositions and Impositions, on the book of Revelation, is immense. Perhaps the larger part of them have been of the last-named type, and have been far worse than useless, while some of them may have some value, and some few are quite a source of real benefit and inspiration; yet the author of this work has not taken it upon himself to attempt to recommend or condemn any of his predecessors in their work, but rather to look at the Bible, as a commentary within itself, and let it tell its own story in the light of the past, present, and the future which it may illumine.

It is indeed a fitting work to close the inspired Book, summing up as it does the past and present, projecting into the future ages unto the close of time, and at the dawn of eternity leaving us standing on the portals of the "New Heaven and the New Earth." To interpret the Apocalypse we need the rest

of the Book. We need all the Master Architect has given us to build with, and then leave the unfinished future just where he has not declared it. While there can be no controversy as to the greatness of its mysteries, yet it is a book of revelations, and as such was given us for our comfort and consolation. It records the mighty struggle of the kingdom of heaven, or church of Jesus Christ, against the opposing power of the prince of darkness. It assures us of its final, full, and complete triumph over all its opposing forces.

The scene of action is heaven, earth and hell. We find Satan having free access to heaven, earth, and hell to begin with, but he is soon cast out of heaven, later defeated on earth, and lastly cast into the lake of fire, while Jesus Christ and his ever-increasing army of white-robed saints sing their songs of victory as they go on conquering and to conquer, until the last enemy has been vanquished. The Gospels reveal the star of Bethlehem, "The good tidings of great joy which shall be to all people." The Acts of the Apostles witness the flaming fire of the Holy Spirit, as it spreads far and near on its world-wide mission of evangelization. The Epistles give the daily life of the Christian church in detail, leading them on to perfection in the Spirit life, while Revelation is the bulwark of the Christian's hope of glory. Like the Great Pyramid of Egypt standing on the border of the mighty desert, keeping its silent watch through the vista of ages, and defying man to unfold its secrets, so is this marvelous masterpiece of God's last written message to man.

It closes its message with the solemn warning, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Rev. 22: 18, 19. We may look at it with sacred awe and receive its

message,—Jesus' last message to us direct from heaven. It will make us strong if we do so; but woe to the destructive critic, or impostor! better had it been for that man had he never been born.

As Moses was permitted to talk with God on Mount Sinai, and to have glimpses of his glory, so the beloved John is permitted to have a glimpse of Jesus in his glorified state while a prisoner in exile on the lonely Isle of Patmos. John was "in the spirit on the Lord's day, and I heard a great voice as of a trumpet saying, What thou seest, write in a book and send it to the seven churches." Rev. 1: 10, 11. Then followed the vision of Jesus himself to John.

One glimpse of him in his glorified state is enough to cause even a man like John to fall as one dead at his feet. After exhausting language in his attempt to describe his marvelous appearance, still we must know that he failed to do so. Neither is there understanding or conception by which we might understand or grasp it fully. With the same tender touch that he used while in the flesh, Jesus laid his right hand upon him, saying, "Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." Rev. 1: 17-19.

THE MESSAGE TO THE SEVEN CHURCHES.

"The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches." Rev. 1: 20.

Just why Jesus chose these seven churches does not matter, or in itself seem very difficult of understanding. They were representative churches, and moreover close together, so that the message to one would quickly reach all of them. By comparing notes of all things warned of, and what each had for which they were given credit by the Master, it would serve an excellent purpose to stimulate them to renew their

spiritual relation with him. Much has been said and written concerning the real purpose of these seven epistles, but their real significance must be sought within themselves and their twofold meaning. First, they have a direct application to the churches to which they were written, and give us a clear insight to the existing condition of these seven representative churches, and just what was required of them in order that their candlestick might remain with them. Jesus shows them in a full, clear light just where they stand, what good they have that he commends them for, and what he holds against them and graciously gives them all space to repent of the things he holds against them.

Seven is the prophetic number of perfection, therefore we will find it within these seven churches, and it will suffice for all the churches of all the age to come, as a warning and as a standard of measurement by which they may know the approval or disapproval of their divine Head.

We have the church that is rich in faith and works, but on the verge of dissolution because she has left her first love. The church that is poor, despised and rejected, yet rich before her Divine Master, is promised a crown of life if she continues faithful through the coming persecutions.

In some we find false teachers, false doctrine, idol worship and all the sins common to all ages and churches. Two churches are singled out perhaps as models of extremes, one of imperfection and the other of perfection. The church of Philadelphia has the honor of having an open door set before her, which no man will be able to close, and her enemies are to be subdued before her, and she is to be protected against the bitter persecution that is coming upon all the rest. The church of Laodicea has the sentence of rejection passed upon her, unless she will be zealous and repent. She is not commended for anything, but is rich in this world's goods, and is blinded thereby to her real spiritually poverty-stricken condition. "Because thou sayest, I am rich, and have gotten

riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich: and white garments that thou mayest clothe thyself. . . .”

The seven stars are the seven elders of the seven churches to whom the seven messages of warning were sent. That these messages were intended for the church universal through the coming age can not be doubted: for each one of the seven messages he closes with an appeal that should reach every church in all the earth for all the age to come. “He that hath an ear, let him hear what the Spirit saith to the churches.” Rev. 2: 7, 11, 17, 29; 3: 6, 13, 22. There is no uncertain sound in this prophetic utterance as to its universal application to all of his people.

How fitting this appeal of the great Head of the Church to his followers;—after the work had been well started and in working order, as it were, for a season, to visit it through one of his most trusted Apostles, and show each of them, by seven written messages, their true relation to him. It must have put the whole church on a new spiritual plane, and revived its strength, which at this time was being severely tested by the bitter persecutions waged against it. See Rev. 2: 10, 13. With the message to the seven churches closes the first part of the book of Revelation. This scene took place on the Isle of Patmos, on the earth; while from hence the scene is changed, and John is given a greater range of vision.

CHAPTER 25.

REVELATION.—CONTINUED.

John's Vision in Heaven—True Interpretation—Bible True to Its Purpose—Jesus Christ the Central Figure in Revelation—The Two Witnesses—The Book Sealed With Seven Seals Delivered to Jesus—The Four Beasts—The Fifth a Lamb—Opening of the Seven Seals—Jesus' Glory and Honor—The Testimony of the Two Witnesses—Meaning of the Four Beasts.

“After these things I saw, and behold, a door opened in the heavens, and the first voice which I heard was as of a trumpet speaking with me, saying, Ascend hither, and I will show thee what must occur after these things.” Rev. 4: 1. (Wilson.)

“After these things” refers to the vision John had just seen, and the writing of the seven messages to the seven churches. This brings us to this fourth chapter where the scene opens in heaven, and John is told to come up and he would be shown other things besides the ones he had already seen. This verse refers to the vision that John is about to be shown, and not to the meaning of the vision as is erroneously inferred by some who would make this verse an arbitrary medium of interpreting the rest of the book.

A clear rendering of this scripture reads thus,—“Come up here and I will show you what must take place.” The vision was to take place, and John was to write it down for the instruction of his people. Let us ever bear in mind when we are engaged in the study of Revelation, that every part is a part of the great outline plan of God, and will not, can not be out of harmony with any of the great laws of world-developing so clearly made manifest in “Creation, Time and Eternity.” We must rather interpret it in the light of him who

said, "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty," Rev. 1: 8,—he who knew and foresaw the end from the beginning; he who was with the Father from the beginning, he of whom it was said, "That all things were made through him, and without him was not anything made that was made." John 1: 3, 10. The Heir of all things.

It is he who is the central figure in this marvelous revelation, it is he who volunteers to open the book and loose the seals thereof. To attempt to interpret this book of revealed things in any other light than the supremest Idealistic conception based on such a character, must end in a complete failure.

The scene of Rev. 4 and 5 is in the council chambers of heaven and is a preparation for the wonderful dramatic vision about to be revealed unto John. God's throne is revealed in its magnificent splendor, just as it was to Ezekiel while Israel was in captivity in the land of the Chaldeans. See Ezek. 1: 4-28. And Ezekiel in a large measure duplicates the work of John in his prophetic visions. Daniel gives in brief what we have before us in these two chapters, Dan. 7: 13, 14, as well as much that follows later in both Ezekiel, Daniel, Zechariah and Revelation. The witnesses to the opening of the seven seals are the two witnesses of God. (Rev. 11: 3, 4; Zech. 4: 11-14), the two anointed ones, Moses the servant and Jesus the Master (Heb. 3: 1-6), the one the representative of the Old Testament, the other of the New. The expression and utterance of their testimony are written out in the Old and New Testaments.

In the fifth chapter we have the presentation of the book, sealed with seven seals, and the challenge of the strong angel for some one who was worthy to open the book and loose the seals thereof. There was none found until Jesus the perfected Lamb of God volunteers or prevails to do so. As soon as he takes the book he is worshiped by all the host of heaven, saying: "Worthy art thou to take the book, and to open the

seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom of priests; and they reign upon the earth." From this time forth the worship and praise of all the hosts of heaven are given "unto him that sitteth on the throne, and unto the Lamb, . . . for ever and ever." That Jesus is the one that opens the book and breaks the seals, there is no doubt at all. That he had been slain is stated, and that the seven spirits of God rested upon him is also stated, ch. 5:6, thus signifying his perfection. That he is now entering upon his royal honors is also clearly stated, as a mighty company of the redeemed are there to sing his praise, v. 9-13, and do so before his Father.

That there is about to transpire one of the greatest events of the world's history is self-evident, because of the preparation for it.

OPENING OF THE SEVEN SEALS.—REV. 6 TO 11, INCLUSIVE.

This is a crowning day for Jesus, this is a day of answered prayers for him, when he prayed for his disciples and said, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." What a day of triumphant glory to Jesus, as in the presence of ten thousand times ten thousand, and thousands of thousands of his redeemed followers, he should be thus honored before them and the holy angels.

Never since the creation of man, when "the morning stars sang together and all the sons of God shouted for joy," has there been placed upon record such a marvelous scene of splendid joy as this. The day of his birth was great, the day of his redemption was greater, but the day of his coronation was greatest. Here he sees "Of the travail of his soul and is satisfied." Isa. 53: 11.

Here, in the presence of the weeping, beloved John, Jesus steps forward and takes out of his Father's hand the Book of books, the Bible, and proceeds to open and reveal it in a most remarkable panorama from start to finish. This is clearly shown in the closing part of the seventh seal record, when the seventh and last angel sounds his trumpet. "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." Rev. 10: 7. The end of the seventh seal is ch. 11: 15-18. This reaches to the final judgment, this is certainly clear in its own wording. Having thus seen the end from the beginning, we will take up the opening of the seals in their respective order and call upon the two witnesses to testify concerning the mysteries that have been declared through them; believing that Revelation was given to reveal many of the former mysteries of the prophets. Also, the intents and purposes of the past ages are the more clearly seen in one summing up of them all in the end.

GOD'S TWO WITNESSES.

That the Old and New Testaments are the two witnesses of God spoken of in Rev. 11: 3-12, must stand logically undisputed; Moses and Jesus Christ being the "Word that was made flesh," in each. The times of their work, or a special part, is stated, but the beginning and ending are usually left very shadowy. We need not guess at this when we remember the words of Jesus, when he said, "This gospel of the kingdom must be first preached to all the world as a WITNESS to them, then shall the end come." Matt. 24: 14. In every age this has been God's only method of witnessing to man, and now in the end of the age he calls upon the finished two witnesses to testify of him; and John was especially charged what the consequences would be for any man

either to "add to, or take from, this book of Revelation:" as it closed God's witness to man as a revealed will.

THE FOUR BEASTS.

The four beasts here, in Rev. 4: 6-9; 5: 6-9, are the same as those of Ezek. 1: 5-25. Ezekiel's description of them is much fuller, and gives us some idea further as to their mission. "Whithersoever the spirit was to go, they went; thither was the spirit to go." Ezek. 1: 20. We also learn from both John and Ezekiel that they were constantly in attendance upon the throne of God: and that God's throne was above them. Ezek. 1: 26. Now in the prophecies we find that a beast represents the head of a kingdom, and the kingdom itself with it. See Dan. 7: 3-8, 17, and in Rev. 13: 1-18; 17: 8, etc. But none of these holds with the four in John's vision, except the four living creatures or beasts of Ezekiel's vision: the others are explained at the time given, while these four had evidently done their service the same as the four and twenty Elders.

They sing the same song of redemption with the Elders, have each a part in worshiping and praising the Lamb. Rev. 5: 8-10. Yet they are representatives of powers and the Spirit of God is in them. We notice that each in its turn, as a seal is opened, says, "Come and see." Rev. 6: 1, 3, 5, 7. We would presume that each had a close connection with the one opened and was recognized in this manner by the apostle. Their mission seems to end with the fourth seal, therefore we must associate them with whatever time and events are associated with the first four seals.

We still have another clue as to the true interpretation of the four beasts, namely, the fifth beast. "And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the

seven spirits of God, sent forth into all the earth." Rev. 5: 6. Here we see the fifth living creature and it is a lamb and in a representative state, as it once had been. It would seem, then, as Jesus himself is thus so clearly brought before us in his past work, that in him we have all the past dispensations filled up; and that, as these four living creatures also had the living spirit in them, they each represent a period of time previous to Jesus' coming into the world. In this light we can assign to them first, second, third and fourth place in the four days of time, of a thousand years each, thus bringing us down to the birth and triumphant resurrection of Christ. Here the four previous days' work would end and the four living creatures would also become subject to Jesus Christ.

Let it be well understood that they and the Lamb alone are mentioned in connection with the opening of the seals after the Lamb takes the book.

CHAPTER 26.

REVELATION.—CONTINUED.

Diagram No. Nineteen—The Seven Ages of Man—Showing the Seven Seals, and Their Time and Place and Meaning—Opening of the First Seal—The Marvelous Unfolding of God's Plan in Revelation—Opening of the Second Seal—Its Interpretation.

OPENING OF THE FIRST SEAL.

“And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.” Rev. 6: 1-2. In the unfolding of the plan of Revelation we have at once one of the most beautiful and wonderful of all the master works of God in behalf of man.

From the fourth chapter to the end of the book there is just one theme,—the unfolding of the age of man. While the story of God's dealing with the children of man prior to the first advent of Jesus, has been well told by him in the law and the prophets, and the work of Jesus Christ on earth in the writings of the evangelists and apostles, the Revelator passes these by in a few brief paragraphs. Yet in these he has unfolded the past in a most wonderful way. As he proceeds, step by step, the unfolding increases as its ever-expanding growth demands it. Beginning with the creation of man in his own white purity, he follows him through his red, black and pale career, through the atonement, to the wedding feast of the Lamb and his bride, the church, where we find them all once more arrayed in white.

18; 3: 4; 7: 13. The rider had a bow. As the sword was the instrument and emblem of war, so is the bow the instrument and emblem of man's conquest over the beasts of the earth. He wore a crown, signifying his authority as a king. He came forth conquering and to conquer. All of these symbols are fully true in man as he came fresh from his Maker's hands. God made man in his own image and likeness, pure, holy and righteous. He put a crown upon his head when he gave him "dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth." Gen. 1: 26. He sent him forth "conquering and to conquer," when he told him "to be fruitful, and multiply, and replenish the earth; and subdue it, and have dominion over it." Gen. 1: 28. And when he had finished all his works, "God saw everything he had made, and, behold, it was very good." It was white, as we find it in the first seal, and man was its lord, with power and authority for the work before him.

At the fulness of time the Father sent Jesus into the world to reinstate man to his God and give back his birthright which he had lost through sin. He has given us assurance that "Though your sins are as scarlet, they shall be white as snow." Isa. 1: 18. The writer of Hebrews also speaks of the first man, and transfers the description to Jesus, on this wise: "What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected unto him. But we behold him who hath been made a little lower than the angels, even JESUS, because of the suffering of death

crowned with glory and honor, that by the grace of God he should taste death for every man." Heb. 2: 6-9.

This shows Jesus as the one who is to make man white again and restore to him (not in type, as the beginning was the temporal only) this true birthright of dominion, power and glory. "I give unto you all power," Jesus says. "And I saw heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems [crowns]: . . . And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: And he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 11-16.

Here we have the second advent of the Lord Jesus Christ, the same as in the sixth seal, or at its latter or closing part. (This will be fully shown in that seal.) And we find what is absolutely true in all the Bible, that what was lost in the first Adam, though only a temporal type) is fully restored to the faithful in Christ. In the scripture quoted, we have the rider and white horse, with an army of riders with white horses, all arrayed in white: and they are going forth conquering and to conquer.

This first seal represents Adam and his mission, and he begins his work in white. Cain for his sin is banished, and Seth becomes the heir to the human inheritance. Under the first one thousand years, we have the rule of Adam, Seth and Enoch; and as noted on the margin of diagram No. 19, the translation of Enoch closes this first one thousand years. Adam and Seth die about the same time, and thus closes the

rule of these three godly patriarchs. Jude, in his epistle, tells of Enoch prophesying of the destruction of these wicked Antediluvians. Jude 14.

OPENING OF THE SECOND SEAL.

“And when he had opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse; and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.” Rev. 6: 3, 4.

The one thousand years of this seal cover the history of man from the translation of Enoch to the entrance of Abraham into the promised land. Gen. 5: 21-24 and Gen. 12: 1-5. This is the bloody period of the antediluvian world. The emblem this time is a red horse, in the opening of the second seal. This is the emblem of bloodshed and violence, such as were the characteristics of this period. “And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; all flesh had corrupted their way upon the earth.” Gen. 6: 11-12.

When Cain was driven out from the presence of God, *he with his family left and dwelt in the land of Nod, or Wandering. Here they multiplied and built a city, Gen. 4: 16, 17, and for a period of about 1,600 years, continued to spread abroad and grow in number and violence until the earth was filled with them and their murderous offspring. Cain, their father, was a murderer, and Lamech had a like record. Lamech's son Tubal-cain was the sword-maker. Gen. 4: 22. And his father Lamech declared that if Cain should be avenged

*The question as to where Cain got his wife, admits of but one answer. He married his sister, as all they of the first generation did. This custom was often practiced even as late as Abraham's time. See Gen. 20: 12.

sevenfold, "Truly Lamech seventy and seven fold." This would be 490 times. Truly, this is enough to give us a glimpse into the bloodthirsty, degenerated condition of these monster descendants of Cain. Tubal-cain was the seventh from Adam the same as Enoch who was translated; and this Tubal-cain is the man who "was the forger of every cutting instrument of brass and iron,"—the sword-maker. Here is the second seal's fulfillment. The rider of the red horse, with the great sword, had power to "take peace from the earth, and that they should slay one another."

The first beast, or living creature, was like a lion. Rev. 4: 7. The lion is the king of beasts. So was man king of creation in his virgin strength and purity. Jesus, who will with his redeemed ones complete the conquest of this world, is called "The Lion of the tribe of Judah." Rev. 5: 5. Here type meets antitype in this also.

The second living creature was like a calf. Rev. 4: 7. This is the one that said, Come, when the second seal was opened. The ox or calf (different translations use either term) is the animal of slaughter, and was used as a sin offering all through the ages of types. This is indeed a fit type for this age of bloodshed, and ended in their own lives being offered in the mighty flood, as a penalty for their sins.

CHAPTER 27.

REVELATION.—CONTINUED.

Opening of the Third Seal—Its Interpretation—Opening of the Fourth Seal—Its Interpretation—The Awfulness of Its Fulfillment.

OPENING OF THE THIRD SEAL. REV. 6: 5-6.

“And when he had opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.” The events of this age follow in the next thousand years, beginning with the call of Abraham, or rather with his entrance into the promised land, and ending with the full establishing of the empire under Solomon, or rather with the dedication of the temple under King Solomon. This event marks the high tide of Israel’s spiritual prosperity, and a rapid decline followed this.

This is the great age of the type church. First, we notice the third living creature. Rev. 4: 7. “And the third creature had a face as of a man.” Truly a type worthy of the man that stands at the head of this period, faithful old Abraham, “The friend of God.” Abraham himself is a true type of God, Isaac of Jesus, and Jacob of the Holy Spirit, who begets the twelve tribes of Israel; and they the type of the twelve apostles of the church of Jesus Christ.

The horse of this seal is black. This is an emblem of mourning and distress. The rider had a pair of balances in his hands, indicating that great care was exercised in deal-

ing out substance. A voice from the throne said: "A measure of wheat for a shilling, and three measures of barley for a shilling: and the oil and the wine hurt thou not." The exorbitant price stated for wheat and barley are famine prices, and would probably amount to \$30.00 per bushel for the wheat, and \$10.00 for barley, if reduced to the purchasing value of our modern currency. The last named articles, oil and wine, seemed still scarcer.

Let us now look at the events of this period and see if we find in God's people this emblematical figure fulfilled. "By faith Abraham became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God." Heb. 11: 9, 10. This is the beginning of this period of trials briefly stated.

These worthy old patriarchs suffered much, and were often driven from place to place, by their enemies, and by famine. God showed Abraham in a vision also what would happen to his posterity. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15: 12, 13. Famine drove Jacob into Egypt and this prophecy was literally fulfilled upon the descendants of Abraham.

The ten plagues upon Egypt and the destruction of the Egyptians at the Red Sea were followed by the forty years' wandering in the wilderness. Here then we have famine, slavery, plagues, and wanderings, and homesickness, the true meaning of the black horse, and the rider with his balances. Following the wanderings of Israel for forty years, we have the rule of the judges and the oft-repeated punishments of

Israel for their sins, their internal strife, backslidings and idolatry.

While studying these emblematical types of the ages, we must ever remember that we have God's side, and God's people, always to reckon with, as well as the human, historical side of it. This age closes with the disastrous forty years' reign of King Saul; the reconquering of the land by David, and his victorious but troublous forty years' reign; and the peaceful forty years' reign of Solomon. Three forty years' reigns. (See types.) Brief as these symbols are, in them is the history of the ages of three thousand years most beautifully depicted. Each seal as we advance becomes more full and clear and easy to be understood.

OPENING OF THE FOURTH SEAL. REV. 6: 7, 8.

"And when he had opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth." This is the last of the four beasts, and covers the last thousand years before the Christian era begins,—from Solomon to the birth of Christ. This is the period of the four great empires, which was so graphically portrayed to Daniel in the form, first, of the great image that King Nebuchadnezzar saw in his dream. Dan. 2: 36-45. A second time it was revealed to Daniel in the form of four beasts. Dan. 7: 4-8. It is also carefully explained to Daniel, in the seventh, eighth and ninth chapters, and is quite easy to understand in the light of the history of that age.

The first of the beasts is the lion with eagle's wings. This represents the Babylonian empire, which ruled the fourth part of the earth. Dan. 7: 4; 2: 37, 37. He was the king of kings at his time, strong as a lion, swift as an eagle; this is

his type. His pride was plucked from him and a real man made out of him. Dan. 4. The second beast was like a bear. This was the Medo-Persian empire, which succeeded the Babylonian empire. (See the same scriptures.) The third beast was like a leopard. Dan. 7: 6. This is the Greek empire, under Alexander the Great, and the four heads are the divided kingdom after his death among his four generals. The fourth beast was exceedingly strong and powerful, with great iron teeth, and destroyed all the other beasts. This is the Roman power, and was the ruling power on earth at the close of this, the fourth seal. (Compare Daniel with Macabees and Josephus.)

These four beasts represent four great powers or kingdoms and are easily understood, thus furnishing a clear rule of interpretation. But the four beasts of the four seals of Revelation are entirely different from these, and represent God's side, as they were with him in his throne, and give not a clue to a specific earthly kingdom, but a general symbolical clue to the conditions prevailing during the period which they represent.

"The fourth creature was like a flying eagle." Rev. 4: 7. Daniel used the same emblem in the first beast with which this era opens, that is, his lion had eagle's wings. The eagle is known as the king of birds, travels swiftly and far in search of its prey: this is true of this age and all of its world conquest in these ruling powers. The pale horse is the emblem of death. His rider's name was Death, and Hell followed after him, reaping a rich harvest of human beings. All flesh had utterly corrupted itself; even God's people at Jerusalem were led to their ruin by the oppression and idolatry that were introduced by King Solomon, and went from bad to worse until their whole country was laid waste by the sword and famine and captivity. Jeremiah takes the cup of God's wrath and fury to all the nations and makes them to drink of it,

beginning with Jerusalem. Every nation in existence had to drink of the cup of God's wrath. Babylon was to be utterly annihilated. All the nations fell during this period and perished except Rome, which was reserved till later. Jeremiah gives this in graphic language. Jer. 25.

"And by the wild beasts of the earth," was the last-mentioned way that was to be used for human destruction. After the conquest of all the Eastern empire by Alexander the Great, King of Greece, he brought with him from India many elephants, which for the first time were introduced into warfare among the Greeks and used against the people of God in Palestine. Thus was literally fulfilled this part of the emblematic vision of John also.

Briefly summed up, then, we have Solomon's idolatry; the divided kingdom; the captivity of the ten tribes; captivity of Judah, and complete overthrow of the Jews; their return, and their land held as a foreign province; the Maccabean independence; the Greek supremacy; and last the Roman ascendancy. We also have the complete destruction of the Babylonian Empire, the great Egyptian Empire, the Medo-Persian Empire, the overthrow of the Greek Empire, the annihilation of Phoenicia, Sidon, Philistia, Moab and Ammon, Assyria and Syria, with all the petty enemies of the Jews. The wickedness of this period was perhaps equal to anything that ever existed upon the face of the earth, and God deliberately sends forth the Pale Horse with his rider of Death, to exterminate and destroy, with the swiftness of a flying eagle, the ungodly nations. The scene of devastation is closed by the complete destruction of the Jewish people A. D. 70.

"I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isaiah 28: 22.

CHAPTER 28.

REVELATION.—CONTINUED.

Opening of the Fifth Seal—The Christian Martyrs—The White Robes Again—The Dark Ages of Persecution—The Beast and False Prophet—The Fifth Seal the Beginning of the First Resurrection—The Church in the Wilderness—To the Casting Out of Satan.

OPENING OF THE FIFTH SEAL. REV. 6:9-11.

“And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.”

This seal represents the first one thousand years of the Christian era. The scene is transferred from the going forth of the conquering horse and his rider, to heaven, where the redeemed are gathering under the altar of God.

The cry that goes up to God is the cry of martyrs. The question they ask is for our information, and is fully answered. “How long will it be until you will judge the world of wicked people that are killing thy servants on the earth?” is the question they ask. The first thing, they get white robes,—the emblem of their purity, as at the beginning when the white horse went forth. Next they were told to rest yet a little time, until their brethren and fellow-servants that

should be killed as they were, should be fulfilled. So we know that they are still resting under the altar of God, as the martyrs are still being slain, and the missionaries are still busy carrying the Gospel unto the uttermost parts of the earth, and the Master has not yet come.

We will find them again in the next seal (Rev. 7: 14), when and where we will more fully notice them in their place. On the diagram it will be seen that this age extends from the birth of Jesus to the fall of Satan from heaven, or to the middle of the dark ages, A. D. 1000. Revelation 12th, 13th and 14th chapters belong (that is, their events) to the fifth and sixth seals. A careful Bible student will readily see this. Other parts later in the book do also, and will be referred to as used. Let us briefly notice chapter 12: 1-17.

This chapter belongs almost entirely to the fifth seal, the one we are now considering. 1st. A great sign in heaven. V. 1, 2. The woman is the church. She was clothed with the sun, the greatest light we have,—Jesus', or God's power and authority. The moon was under her feet; the moon has only a light borrowed from the sun and stands for the earth, the place of Jesus' church. On her head was a crown of twelve stars: the twelve tribes of Israel and the twelve apostles of the Lamb which are to rule them.

“And there was seen another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his head seven diadems.” V. 3. This dragon is the same beast of ch. 13: 1, and is more fully described in the 17th chapter. It is also the fourth terrible beast of Daniel 7: 7, and the fourth kingdom of the great image of Nebuchadnezzar's dream. The man child is the little stone that was cut out without hands which would break in pieces and overcome all these other kingdoms. This great red dragon is the Roman power, which was in its full strength at the birth of Jesus. He stood before the woman ready to destroy her

child as soon as it was born. This was Herod, the king of Judea, at the time of Jesus' birth. When the wise men came to worship Jesus, he tried to kill him, and slew all the young male children at Bethlehem in his rage and fury, but failed in his purpose. Herod represents the great red dragon or Roman power, as he was a Roman king. "And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne." Rev. 12: 5. This clearly is Jesus.

The dragon's kingdom is what the devil offered Jesus when he tempted him. Matt. 4. He stood at the head of that kingdom as its ruling power in the spirit world, and as such we must ever understand and interpret the Bible.

"And there was war in heaven." V. 6. We found Satan, the old red dragon, in the Garden of Eden in the beginning. The Garden of Eden is a type of heaven. He was successful in the garden, but the promise went forth there that his head should be bruised. And here we have him cast out of heaven as the first great downfall, and he takes up his work of fierce persecution here on earth. Rev. 12: 10-17. "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." V. 12.

Of all the times in the history of the church never was persecution more fiercely and relentlessly waged by both old Papal Rome and the Mohammedan hordes; which is the second great beast of Revelation, and the False Prophet. To be a Mohammedan was to be slain by Rome, and to be a follower of Papal Rome was to be slain by the Mohammedans; while to be a Christian was to be slain by both of them. When Rome was at her best (Rev. 13th chapter), the cross, or some other like mark was worn on the forehead or hand by her devotees; and all that refused to do so were branded as heretics, and were outlawed, persecuted, driven into exile or killed

outright, and their property confiscated. This was the mark of the beast. Rev. 13: 16. How literally true the fulfilling of the casting out into the earth of Satan is, may thus be easily seen. What was compulsory then, has become popular now with many who still worship the beast or his image, and do so voluntarily before his teachers.

THE FIFTH SEAL, THE FIRST RESURRECTION OF THE DEAD.

Two things in the fifth seal are self-evident. First, that the slain martyrs are in heaven, and are gathering there as fast as they leave their earthly tabernacles. And second, that they are staying there in a place of rest until all are gathered home. This was the answer to their questions as to how long it would be before judgment would be meted out to those who persecuted them. Paul also gives this a clear answer. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus Christ: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints." 2 Thess. 1: 7-10. Then they are to wait until he comes the second time to earth.

The Bible on the question of the resurrection of the dead is very clear, though much confusion has been made by some on this doctrine, so dear to every faithful believer in Christ. That there are two resurrections of the dead is clear. "Blessed and holy is he that hath part in the first resurrection: over these the second death has no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. "But the rest of the dead lived not until the thousand years should be finished." V. 5. Then these in the fifth seal are among the blessed and holy. This is

entirely clear, we think. Now may we notice the concluding proofs of the first resurrection.

Jesus said,—

“I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?” John 11: 25-26.

“Shall never die.” If we are really born of the spirit of Jesus Christ, we will change at the death of the body, but will be at rest with the white-robed throng under the altar of God. “But now hath Christ been raised from the dead, the firstfruits of them that are asleep.” 1 Cor. 15: 20. Here is the antitype of the wave sheaf (see diagram on type of same). After the wave sheaf was offered they continued to use all the grain they desired until the final harvest; that would end all. “But each in his own order: Christ the firstfruits; then they that are his at his coming.” 1 Cor. 15: 23. That is, the others that have no part in the first resurrection are excluded from the resurrection until after his second coming, or until the final judgment. See Rev. 20: 5, 12-15.

If further evidence is needed, in support of the doctrine of the first resurrection being at once, and continuous to the second coming, we have it in the following scripture: “And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.” Matt. 27: 50-53. This is conclusive. While there are other scriptures that might be differently construed, yet, when like these they are properly placed in their respective ages and times, they will be perfectly in harmony with every other part. The rich man and Lazarus should be interpreted in this light: Lazarus a saint,

having part at once in Paradise after his death; while the rich man, who was a Jew, and a reprobate, was at once put into his prison-house of hell, until the final judgment. Rev. 20: 13-15. (See the final judgment, closing chapter.)

The martyr Stephen, while he was being stoned to death by his persecutors, saw heaven opened and Jesus standing on the right hand of God; his dying prayer was, "Lord Jesus, receive my spirit." Acts 7: 55-60. And he did; and the first Christian martyr took his place under the altar, with the white-robed host, there to await with joy his Lord's return to earth, to live and reign with him a thousand years.

This fifth seal is essentially the time of "The Church in the wilderness." "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days." Rev. 12: 6. The woman is the church, and she was a scattered and dispersed church for 1,260 years. At that time the great reformation began and the real spiritual church came once more to the front. In Rev. 10: 8; 11: 1-13, is an interruption from the seventh seal, and a special message to John aside from what was being written for the seventh seal. The two witnesses are here spoken of in verse 3, chapter 11. They were to prophesy 1,260 years, clothed in sackcloth. These have been noticed elsewhere in this work; but we call attention to the fact that it is the same time as that during which the church is in the wilderness. And it is the time of hiding of the Word of God. The Old and New Testaments, the two witnesses, were destroyed and the death penalty meted out to those who dared to have and read them, for a portion of the later part of this period. After the 1,260 years this power began to vanish rapidly and the two witnesses, the Bible, came out of their hiding again.

CHAPTER 29.

REVELATION.—CONTINUED.

Opening of the Sixth Seal—The Last Decade of the Rule of Satan—The Second Coming of Christ—Signs of His Coming—Learn the Parable of the Fig-tree—The Return of the Jews to Palestine—The Declaration of Prophecy Full on This—Jesus' Promise to the Twelve Apostles—Ezekiel, Jesus and Paul on the Return of the Jews to Palestine.

THE OPENING OF THE SIXTH SEAL.

With the opening of the sixth seal, we come to the last working day of this world under the mortal dispensation. The thousand years from the middle of the dark ages, or casting out of Satan from heaven, until our Lord's return to earth, and the casting out of Satan from the earth, marks this period.

The work of this seal is quite full, and easily located, because so fully stated, and the many other scriptures that illumine it. It would require a volume within itself to contain them and their work: enough will be given here clearly to locate the principal work of this period, and fully reveal the handiwork of God in his revelation to man. This seal, like all the preceding ones, gives only the great predominating power and work of its period, but much fuller and clearer. In fact, this seal and the one still to follow clearly place them all, in point of time and duration as well as to a certainty of the stated facts. The first were hid in four symbols, but the last three are clear statements of revealed truths, abundantly testified to throughout the Bible. The opening of each seal gives us a full glimpse of its completed work, and is a summing up of it as a whole. This sixth seal is the harvest time, the Feast of Tabernacles. (See types and cycles of time.)

No more graphic picture of the Lord's return to earth is in the Bible than we have here. From Rev. 6: 12, to the conclusion of the seventh chapter, is a clear statement of his return, and the gathering of the saints. The one thing needful to a clear understanding of those events, is to place them in their orderly occurrence: this we are able to do with the help of the many other scriptures bearing upon this same subject. Many of our Lord's parables refer to his second coming. The ten virgins, the talents, parable of the judgment, in Matt. 25, are among the notable ones. We quote from the first part of the events of this seal.

"And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell upon the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6: 12-17.

Now let us compare this with Jesus' own statement and we will make doubly sure of our ground. "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his

elect from the four winds, from one end of heaven to the other." Matt. 24: 29-31. This is Jesus' own language while yet on earth, and is substantially the same as that in the opening of the sixth seal.

This is perfectly clear, unless it were the locating of the time of his coming. The proofs of that have been presented complete in the types and in the cycles of time. Not one has failed in the past to be fully carried out in the minutest detail, as has been carefully shown in that part of this work, and none will fail in what is yet to come. But Jesus says: "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Matt. 24: 36. Even the date of the birth of Jesus is not known to the day or to the hour to any mortal, and the year is doubtful; how much more such an event as his second coming? But on the other hand Jesus tells us very plainly when we may know that the time is almost here.

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors." Matt. 24: 32, 33. The statement in the verse following the above, that that generation should not pass away, primarily alluded to the destruction of Jerusalem; but finally to his second coming also; as the word generation is used all through the Bible in the twofold sense. First to the people then existing, second to a nation of people. The Jews are still a nation of people, and are a part of the sure sign, for they will return again to their native land at this time.

SIGNS OF THE SECOND COMING OF CHRIST.

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14. That this is rapidly being done no one who at all keeps abreast of the mighty missionary move-

ment of the last decade can for one moment doubt. Scarcely a vessel leaves the shores of any of the great civilized nations but it has aboard missionaries for the foreign fields. Bibles by the millions are sent out yearly. The two witnesses of God are no longer wearing sackcloth, but are on both feet and proclaiming unto the uttermost parts of the earth the glad tidings. Acts 1:8. The Bible is now printed in over 400 different tongues and dialects. Every country on earth is now open for the missionary and the Bible, whereas less than a lifetime ago one-half of the countries on the face of the earth were to all intents and purposes closed to the evangelical missionary and his Book, the Bible. In the year 1909 Bible societies printed and circulated 11,378,854 Bibles. More Bibles were sold than any other hundred books together. The annual output is steadily increasing. If you would put on a single pile all the religious books of all the heathen nations in the world, including the Koran of Mahomet, with all that now are in existence or ever were, and add thereto one hundred of the most famous modern books, the pile in comparison to the millions of Bibles that have been sent out would be like an ant heap by the side of Mt. Everest.

According to the cycles of time, and the best genealogical record we have in the Bible itself, we have about eighty-five years yet until the 6,000 years are full. Yet we do not even know the year definitely at all, to say nothing of the "day or hour." But Jesus tells us to learn the parable of the fig tree. May we do so and be the wiser for it.

THE RETURN OF THE JEWS TO THEIR PROMISED LAND.

"And they [the Jews] shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

This is a part of our Lord's discourse as in Matt. 24, and

tells us of the destruction of the Jewish nation, and that Jerusalem should remain in the hands of the Gentiles until their time would be full. Jerusalem has been in the hands of foreigners ever since it was overthrown by the Romans A. D. 70. "The abomination that maketh desolate" (Matt. 24: 15; Dan. 9: 27) has held full sway ever since. Yet now this seems to be rapidly coming to a close.

The Gospel of the Lord Jesus Christ that has been taught to the young Turks has done its work. They have overthrown the old Turkish rule, and have declared religious freedom. The Jew has been permitted again to revisit the temple site within the last year. And they are rapidly returning and buying up their old homes. As a people they have the wealth to buy it all and rebuild it again. Foreign interest will ere long provide an ample protection for them. Yet if it is God's time he will bring them home; if not, they will have to wait.

Ezekiel gives the most positive prophetic testimony of their return again. "And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them unto their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all; And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I gave to my servant Jacob, wherein your fathers dwelt; and they shall dwell therein, they, and their children's children, for ever: and David my servant shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and set my sanctuary in the midst of them for evermore. My

tabernacle shall also be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37: 21-28.

This prophecy has never yet been fulfilled. That it means literally what it says is in full accord with the words of Jesus already quoted; not only so, but it is repeated by Ezek. in 34: 22-31; 36. They are to be fully restored and that forever, with Christ as their King. Jesus fully confirms this himself in his promise to the twelve apostles who were to be the head of the twelve tribes when he came to earth again. "Then answered Peter and said unto him, lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 27, 28.

This promise is to be fulfilled to them at his second coming, as clearly stated above, and is the fulfillment of what we have quoted from the prophecies of Ezekiel. The same event is referred to again by the Revelator, and much additional information given in Rev. 20:4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not his mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years." This thousand years is the seventh and last seal, and the sabbath day of the world in which Satan is bound. We call special attention to the preparatory state for this at the second coming of Jesus Christ with the twelve apostles and all his hosts to reign.

Paul warns his Gentile brethren about their boasting against the Jews who apparently were cast off by God, and shows

clearly that because of their works it became necessary to do so, until the full purpose of God was accomplished, in bringing the whole human family together. Rom. 9, 10 and 11. He also clearly shows the final restoration of the Jews again. "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant with them, when I shall take away their sins." Rom. 11:25-28.

The fullness of the Gentiles here referred to is that the gospel of Jesus Christ must be first preached to all the world as a witness against them and then would the end of the age come, as our Lord said in Matt. 24:14. But as we have seen in all the types and cycles of time, all of God's work is always fully carried out in the appointed time. Man may and does fail, but we might just as well argue that the day or year would change to suit man as to reason that any human beings could alter the decree which the Father hath finished from the foundations of earth. The only loss is to the one that fails to do the work God has given him to do; the work will and must go on and be finished in the appointed time.

CHAPTER 30.

REVELATION.—CONTINUED.

Opening of the Sixth Seal (Continued)—Manner of Jesus' Second Coming—The Reapers—Harvest Time—Work of the Angels—The 144,000—The Bride the Lamb's Wife—Many Parables, Types and Prophecies Fulfilled in This Seal—The Antitypes of the Feast of Tabernacles—Realization of the Glorious Fulfillment of Jesus' Promises in This Seal.

We now return to notice the beginning of this work again, namely, the manner of Jesus' coming, purpose, and work. "Behold, he cometh with clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen." Rev. 1:7. As to his definite manner of coming, this states it clearly and admits of no changing. Even the very men that crucified him will have to witness the awful grandeur of his triumphant entrance into this world, and they, with all the wicked, will seek to hide; their terror shall know no bounds. This will be a time of the rendering of judgment, when the division of Matt. 25:31-45 will take place. But it is not the final judgment of Rev. 20. This must be clearly kept in mind, that there will be another and final judgment after the thousand years' reign of Christ. Verse 46 of Matt. 25 says that "These shall go away into eternal punishment: but the righteous unto eternal life." Here the wicked are not killed but put into their prison-house of hell, awaiting the final doom of Rev. 20:14-15. And the righteous share the fiat of Rev. 20. 6.

THE WORK OF THE REAPERS.

Let us hear again the verdict of the parable of the tares: "As therefore the tares are gathered up and burned with fire;

so shall it be in the end of the age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." Matt. 13: 40-43.

Here we have the mission of the angels clearly stated as the reapers of the harvest of both good and bad. Matt. 24: 31 states the same, and in the sixth seal this is fully brought out. "After this [what had taken place in the first part of the opening of the seal] I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel. . . . After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." Rev. 7: 1-9. Here we have the gathered hosts of God at the second coming of Christ, and the first are the hundred and forty-four thousand.

This event is often referred to in the Scriptures, but we will refer to only a few passages more. "Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left." Matt. 24: 10. This is again the same event, the gathering of the host of Christ's redeemed at his coming. Wherever a Christian is

found the angels will gather him up. Matt. 24:31; 1 Thess. 4:13-17. Many are the strange interpretations placed upon the sealing of the twelve thousand; may we not let the Book answer this also? As already stated, Rev. 12, 13, and 14 are all events that belong to the fifth and sixth seals; the 14th chapter is the preparation for his coming, from v. 1-13, and the 14th is his advent. Then again follows the work of the reaper angels in verses 15-20. In the first of the 14th chapter we have the hundred and forty-four thousand clearly set forth as Jesus' own guard of honor, the choir of heaven, following the Lamb whithersoever he goeth, pure, spotless and faultless.

THE BRIDE, THE LAMB'S WIFE: THE LAST SCENE.

In this seal was the innumerable host which could not be numbered, from every nation under the sun. The same we found in the previous seal, who were told to wait yet for a little season. That time is now up, and their deliverance has come. They had been persecuted on earth, but now "they shall hunger no more, neither thirst any more; neither shall the sun strike upon them, or any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7:13-17.

This scene is repeatedly given in the Bible. Daniel gives us a graphic picture of it. Dan. 7:9-22. Jesus gives us the picture of this scene in various forms in his parables. The white-robed throng which John saw standing on a sea of glass mingled with fire, in Rev. 15, is the same people, time and place as the ones in the sixth seal, for it is only another description of the same event, adding some thoughts to it. The Revelator has indeed covered the last three seals or periods of time from the first advent of Christ to the closing of the millennium, in part, from one to three times; but none are given more clearly and distinctly than the second coming of

Christ and the gathering together unto him of all the saints of all the ages.

The Revelator's last account of the second advent of Christ with his host of redeemed ones is found in the 19th chapter, and continues to the end of the book through an unbroken narrative to the end of time. We quote from the first part, while the part belonging to the seventh and last seal will be noticed under that heading. Compare the following passage with 7:9 and 15:2-4:

"After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power belong to our God; for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah. And her smoke goeth up forever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the MARRIAGE of the LAMB is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And he said unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are the true words of God." Rev. 19:1-9.

Here we have the wedding ceremony itself, of Christ and his church. John has exhausted his language in a few short

sentences, trying to describe an indescribable scene, then falls down to worship at the feet of the angel, but is rebuked by him for so doing, and urged to write. God was more than anxious that his saints on earth should have this last message from him. Oh, how many has it cheered in their moments of hardest trials to know, that there remained a place of rest for them with this innumerable host, this white-robed throng, which is even now gathering under the altar, waiting the call to the marriage feast of the Lamb.

CONCLUDING THOUGHTS ON THE SIXTH SEAL.

This uniting of Jesus and his church at his second coming, is the marriage of the king's son. Matt. 22:1-14. It is the time of the parting of the wise and foolish virgins. Matt. 25:1-13. The parable of the talents is fulfilled in this. Matt. 25:14-30. And the parting of the righteous from the unrighteous, as a shepherd divides the goats from the sheep. Matt. 25:31-46. This is the time spoken of by the prophet Daniel when he said, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:21-22.

It is the great antitype of the Feast of Tabernacles, which lasted seven days (representing a full period of time), and was the harvest home feast. It was the joyful feast of the season, in which all freely partook of the good things which had been dedicated to the Lord. (See chapter on this type.) In this glorious event is fulfilled the promise Jesus made to his disciples on the last evening of his earthly life, while they were in the upper room at Jerusalem. "But ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall

sit on thrones judging the twelve tribes of Israel." Luke 22: 28-30. This must have been the thought in Jesus' mind, when he said at that last supper, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God." Luke 22: 15-16. "Until" implies that when it, the kingdom of God, had come he would eat it again.

In this, the Lord's supper, we have then a most beautiful and striking type of the marriage supper of the Lamb. This was the Agape, or feast of love kept by the early Christian church, and must have been so understood by them. While the sacrament, the bread and wine, continually pointed them back to the cross of Christ, the Lord's supper pointed them continually forward to his second coming. The promise to Abraham, "That in thy seed shall all the nations of the earth be blessed," is literally and marvelously fulfilled in this. For in the opening of the sixth seal we found that there was an innumerable host from every tribe and nation on earth, with white robes and palms in their hands, singing the song of Moses and the Lamb. When Jesus looks upon this mighty host with joy and gladness, he will surely say, "I have seen of the travail of my soul and am satisfied." Isaiah 53: 11. "Even so, Lord Jesus, come quickly. Amen."

CHAPTER 31.

REVELATION.—CONTINUED.

Opening of the Seventh Seal—The Highly Spiritual Nature of Its Work—The Divine and Human Side—Millennium or Thousand Years' Reign of Christ and His Saints—The Conquest of Christ—Type Meets Antitype—The Great Rebellion—Destruction of the Old Beast, and False Prophet—Diagram No. Twenty—Map of Palestine in the Time of the Millennium, According to Ezek. 47: 48—Satan Chained for the Thousand Years—Ezekiel's Account of Christ's Judgment Against the Rebellious Nations.

OPENING OF THE SEVENTH SEAL. REV. 8, 9, 10, 11.

“And when he had opened the seventh seal, there followed silence in heaven about the space of half an hour. And I saw the seven angels that stand before God; and there were given unto them seven trumpets.” Rev. 8: 1-2.

We notice the work of this seal is nearly all stated from the Spirit or heaven side of the question, yet enough is given in clear, plain revealed things that we may easily know what it is and where its work belongs. We have seven angels in this the seventh seal, and they were given seven trumpets (verse 2), and seven bowls were given unto them filled with the wrath of God. Rev. 15: 5 to 16: 1-21. Here we have the two accounts of the seven angels and they should be always so read and studied together. Their work in both accounts is just the same, only, as in all the scriptures, the one supplements the other with additional information. That both accounts close the scene is so stated when the seventh angel does his work.

“And the seventh angel sounded: and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and his Christ: and he shall

reign for ever and ever." Rev. 11:15. This is the first statement in the direct account of the seventh seal. The second reads thus: "And the seventh [angel] poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done." Rev. 16:17. Following this last account John stops the thread of his continuous narrative, and records the destruction of Rome. Rev. 17 and 18 are devoted entirely to the awful and complete destruction of the mother of harlots, Rome and Romanism. This is made clear by noting the key explanation as to the seat of her power. Rev. 17:9-18. The finale of this will be noted later.

This is the great time of the millennium, or thousand years' reign of the saints on earth, spoken of in Rev. 20: 4-6; Dan. 7: 22; Rev. 2: 26, 27; 5: 10, etc. It will be a time of the rule of the saints, instead of the saints being ruled.

In the seven angels we note the terrible plagues that are to be visited on the inhabitants of the earth during this period, yet not upon God's children, but upon those who will still be disobedient; vengeance will be swiftly meted out to them. 2 Thess. 1: 8; Rev. 9: 4-6; 13-21. Zechariah gives a graphic description of the beginning of the work of this day, and the closing of the previous one. Zech. 14: 1-21. So do Isaiah and Ezekiel.

THE CONQUEST OF CHRIST.

Nothing in all the Bible gives us a better insight into the coming work of the Lord Jesus Christ than to turn first to the true type of what we are studying. The conquest of Canaan by Joshua, after the forty years' wandering in the Wilderness of Sin, is the true type of the second coming of our Lord. And as Joshua entered in through the dried-up bed of the Jordan and conquered the land by the new generation, so will Jesus bring all the redeemed Israelites back again to their own land and they will possess it forever, and this will be again the

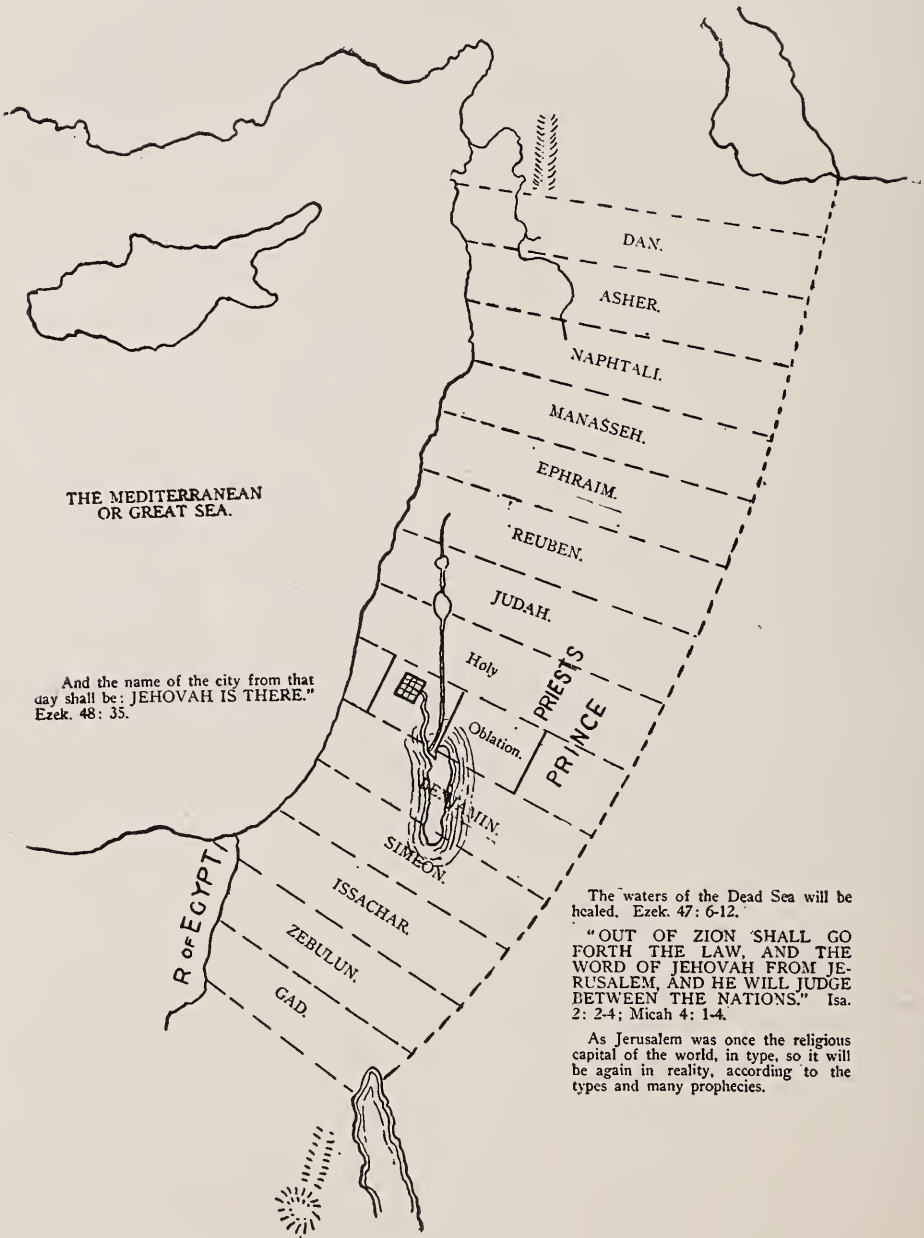
religious capital of the world. We have noted the gathering of Israel back to their promised land in the previous seal; but during the last seal or millennium, Christ will rule the nations with a rod of iron. Rev. 12: 5. There are many scriptures to attest to this fact. We quote only enough in all to bring out the points, leaving the reader the task to read up the texts in full.

“And it shall come to pass in the latter days, that the mountain of Jehovah’s house shall be established on the top of the mountains, and shall be exalted above the hills [meaning above all the nations], and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountains of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. 2:2-4 Here in a few words, plain and simple, the prophet has told us the who, when and where of the government of our Lord during this period: but before his government and rule will be established on earth, there will be a mighty rebellion and uprising against him.

THE DESTRUCTION OF THE BEAST AND FALSE PROPHET.

This pair of evil spirits each have acquired an immense following in the world, and are in perfect league with Satan himself. That we have them constantly in our midst is fully recognized by every true follower of the Lamb. Again and again are we warned in Revelation to avoid them and their image or mark, lest we also share their fate. Rev. 15:2; 14:9-12; 18:4-5. (This organized ecclesiastical power of sin alone is entitled to the number 666. Rev. 13:18.)

Diagram No. 20.



Palestine as it will be divided among the twelve tribes during the reign of a thousand years, from the description given by Ezekiel the prophet. Ezek. 47: 13-23; 48: 1-35. This includes the description of the double portion of the Holy Oblation set apart for the temple service, the priests and the prince, or ruling governor. Under King Solomon's forty years' reign the empire occupied all this territory, the only time in Israel's history; and all the surrounding kingdoms of the known world paid tribute to him. This was the great prototype of the coming reign of our Lord's kingdom, when the saints shall rule.

Paul definitely locates this worker of iniquity, and says that the day of the Lord (meaning his second coming) would not come until this falling from the true faith took place, and "the man of sin be revealed, the son of perdition, he that opposeth and exalted himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." Thess. 2:1-4. The Pope at Rome alone has borne this proud distinction. May we follow and see his end as the Book gives it. "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2:8. Here Paul tells us he shall be destroyed when Jesus comes. This is one of the live issues of our own day, as we are on the eve of this great event, and the mighty hosts are even now being marshalled by the prince of darkness and the Prince of Light, to contend for the final victory. We quote again:

"And I saw the heaven opened; and, behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which

are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword that came forth out of his mouth: and all the birds were filled with their flesh." Rev. 19: 11-21.

This is plain and clear in the light of what we are here considering. Here we have the second advent of Christ, and his war with these two evil powers, and his complete victory over them. Both were cast into the lake of fire and the kings of the earth and all that were deceived by the beast or false prophet, or even had his mark or worshiped his image, were destroyed by Jesus and his army in white. A strong angel immediately lays hold of Satan and puts him into prison for the rest of this period of a thousand years, and seals it so that he shall remain until the end of the age: when he will be loosed for his last final effort, which we will see later. Rev. 20: 1-3.

The details of this greatest of all battles is still more vividly given by Ezekiel, and we will notice it. Also we have the same time, place and event stated in a few terse words in Rev. 14: 17-20, where God's fierce wrath is likened unto a winepress, wherein his enemies are destroyed outside of the Holy City. In Zech. 14 we again have a picture of this same event

and the care of God for his people and their city. None, however, give in detail the vivid and full account of this great struggle as does the prophet Ezekiel, in the 38th and 39th chapters. We will notice some of the special things which he so clearly presents.

1.—Israel will be fully established in the promised land.—Ezek. 37: 21-28; 38: 8, 14.

2.—Their cities and villages will be without walls.—Ezek. 38: 11.

3.—The white race will be the leaders in this revolt; four of the seven sons of Japheth are named as its principals (meaning their descendants): Magog, Gomer, Tubal, and Meshesh.—Ezek. 38: 1-6. These are the leaders today, and even now are making unprecedented preparations for war.

4.—They will come from the North principally, Europe and Asia. Vs. 6, 15. And many people with them.

5.—It shall come to pass in the latter days (last dispensation) vs. 8, 16.

6.—This is of God, as the destruction of the Egyptians was, and as the flood, in order to break the enemy's power and cleanse the earth and establish the government of the Lord and his people. "Thus saith the Lord Jehovah: Art thou he of whom I spake in old time by my servants the prophets of Israel, that prophesied in those days for many years that I would bring thee against them?—Ezek. 38: 17.

7.—A mighty host of the enemy. "And thou shalt come up against my people Israel as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes."—Ezek. 38: 16.

8.—His destruction.—With a mighty earthquake, every man's sword against his brother, with pestilence, with blood and judgment. "And I will rain upon him and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone."—Ezek. 38: 18-23.

Even the burial place for the invading hordes of Gog, the beast and false prophet of Revelation, has been appointed for him in the land of Israel on the east of the sea. Ezek. 39: 11.

The reason for this great judgment is to be found in a careful study of all the teaching on the subject. But this is in reality the judgment of Christ on his second advent, or a part of it. "And I will set my glory among the nations; and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them. V. 21.

CHAPTER 32.

REVELATION.—CONTINUED.

The Gathering of the Nations at Jerusalem for the Great Battle—Christ's Judgment on Them—His Authority Established—Palestine and Jerusalem During the Thousand Years—The Condition of God's People During This Time—Wickedness Still Great in the Earth—Close of the Seventh Seal—End of Time—Satan Loosed Again for a Little Season—His Last Stand—The Last Test—The End of Satan, and His Host of Deceived Followers.

THE JUDGMENTS AND RULE OF CHRIST.—CONTINUED.

With such overwhelming evidence as that investigated, it would seem hardly necessary for any more, but we present one of the clearest and strongest as a final verdict to this momentous event. "For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all the nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land, and have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink." Joel 3: 1-3. Here again we have the same prophecy declaring what Jesus will do after Israel has been restored, and how and why he will judge them.

Continuing his prophecy he says: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Haste ye and come, all ye nations round about, and gather yourselves together: thither

cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle: for the harvest is ripe: come, tread ye; for the winepress is full, the vat overflows; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more." Joel 3: 9-17.

This great event decides the fate of the nations and establishes the rule of Christ and his people forever.

This is a marvelous pen picture of the judgment of Christ at his second coming, and clearly makes Jerusalem the center of his earthly government.

PALESTINE AND JERUSALEM DURING THE THOUSAND YEARS.

The authority of Christ and his people being now fully established on earth, let us look into the conditions that will exist for his people. The first thing that Joshua did when he entered the promised land was to discipline his people, circumcise them and set up the true worship of God. This will be the very thing; in the true scriptural sense, that Jesus will do with the Jews when he brings them back from among the nations where they have been scattered. (See the above used scripture.) Next Joshua conquered the land: we have seen how Jesus will do the same. Seven years Joshua was conquering the land, and the seven last tribes got their inheritance. Seven denotes perfection, and must always be applied to the antitype. The division of the land will be per-

fect and equal under Jesus' rule. (See map of the division of Palestine under Christ's reign, diagram No. 20.)

The description of the temple and city as it is to be is carefully given by Ezekiel, 40th to 48th chapters. Others add much information to it also. "There shall be no more curse on them, and a living fountain shall flow out from the temple of God at Jerusalem." Ezek. 47: 1-12; Zech. 14: 8; Joel 3: 18. This period and scriptures must not be confounded with Revelation 21st and 22nd chapters, as they allude to the period of time yet to follow this age of a thousand years. It will be seen that the land of the redeemed Israel will be no longer desert or barren, but exceedingly fertile and fully watered. The healing waters from the sanctuary will heal the waters of the Dead Sea and they will be filled with fish. Also on each side of the stream will there grow an abundant supply of trees for fruit, yielding their fruit monthly, and the leaves will be for healing. Ezek. 47: 6-12.

Isaiah gives us a beautiful picture of the condition of God's people at this time. "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And will rejoice in Jerusalem, and joy in my people; and there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, and the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass that, before they call,

I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." Isa. 65: 17-25.

It will be thus seen that God will establish a strong, perfect, central government, after the pattern of the type under Solomon's empire; and through this the whole world will be reached and governed and blessed. Many nations will bring their contributions and wealth into Jerusalem, and go up to worship. The law for the governing of the nations will come from here and the art of war will be taught no more. Micah 4: 1-8. All will be partakers of the great blessings that will follow the wise rule of the saints. "And every man shall sit under his vine and fig-tree and none shall make them afraid."

THE WICKEDNESS OF THE EARTH STILL GREAT.

Much wickedness will still be upon the earth during this period. But God's people will rule the nations, Rev. 2: 26, 27, and the wicked will be ruled instead of doing the ruling. They will receive severe punishment and much destruction and be kept under restraint until the end. In the seventh seal we find each one of the seven angels, with his trumpet and bowl, is sent forth for the destruction and chastisement of the wicked. Rev. 8: 1 to 10: 7; 11: 15-18; 15: 5 to 16: 21. It would seem God's method to keep under restraint the wicked by these severe punishments. Isaiah says, "The sinner being a hundred years old shall be accursed." Isa. 65: 20. Zechariah tells of the awful plagues God will visit on them that dared to lift up their hands against his people. Zech. 14: 12-15. And the rest will go up and worship the Lord at Jerusalem. Zech. 14: 16-18.

CLOSE OF THE SEVENTH SEAL.

That the seventh seal brings time to a close is clearly

stated. "And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." Rev. 10: 5-7.

We have been carefully noting what the prophets have said concerning these marvelous mysteries, and now we are approaching the conclusion of the whole plan of "Creation, Time and Eternity." As we stand on the brink of a vast eternity, looking back at a world's few swift years in its evolution in the hands of its Maker, we pause to listen for the last bugle sound of the seventh angel that will close the mysteries of the ages. "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11: 15-18.

In a few brief sentences we are led through the work of this seventh bugle blast in the hands of the seventh angel of the seventh seal, and find in these few lines marvelous things.

LAST STAND OF THE DEVIL. HIS DESTRUCTION.

We learn that the nations were wroth, and that God's wrath came, and the time to destroy them that destroy the earth: we have here then the time of the loosing of Satan again out of his pit in which he has been for a thousand years. "For after this he must be loosed for a little time." Rev. 20: 3. This will be necessary for the final test and for the final cleansing of the earth. This has been God's plan in all the ages gone by, that men must be severely tested in order to weed out the worthless ones and the stubborn, proud, self-willed, disobedient sinners: and to prove his own and make them strong, and put them through the fire to extract the dross. "Every sacrifice is accepted by fire."

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever." Rev. 20: 7-11. This is the final complete bruising of the serpent's head, and we find him sharing the fate of his two lieutenants, the beast and the false prophet, who have already been in this place of torment a thousand years, or since the great battle at the beginning of Jesus' reign. "The beloved city" here referred to is Jerusalem, the capital of Jesus on earth, while the camp of the saints means wherever their enemies find them gathered together. The destruction of their enemies is swift, sure, and complete.

This is the final "great day of the Lord," spoken of by

Peter, "when the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." 2 Peter 3: 8-13. This is the day Malachi spoke of: "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4: 1-3. The fire from heaven literally did this to the wicked in this their last stand against Jesus and his people.

We have thus briefly followed the Revelator through the opening of the seven seals, and noted the mighty conception of the history of this world in its seven stages of development of the human family, until it has become "the Kingdom of our Lord and his Christ." We have seen an end to all things earthly, and if we have been careful students we have seen the fullness of the purpose of God in all things. Truly we can say with the Psalmist of old, "Great and marvelous are thy ways, and that my soul knoweth right well." —

"Who may stand in thy sight when once thou art angry?
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.
Surely the wrath of man shall praise thee:
The residue of wrath shalt thou gird upon thee."

—Psalm 76: 7-10.

CHAPTER 33.

REVELATION.—CONTINUED.

The Close of the Seventh Seal—The Final Judgment—Basis Upon Which the Final Judgment Will Be Given—The Rule of Three the Basis of Final Judgment—Judgment of the Jews, Christians, Reprobates and Heathens—The Saints Not Judged, but Will Be Judges—The Second DEATH—The Doctrine of Annihilation—Who Share This Fate—Type of the Final Judgment—Sin Against the “Holy Spirit”—The Destruction of the Last Enemy—Time of the Final Rewards of the Faithful.

THE FINAL JUDGMENT AND THE BASIS OF JUDGMENT.

The seventh seal closes with the words of this judgment: “And the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.” Rev. 11: 18. This is the last verse of the seventh seal; but here in the 20th chapter of Revelation we have the same thing and much fuller. We quote again: “And I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the

lake of fire." Rev. 20: 11-15. This statement of the final judgment is brief but full. It is in full accord with all the scriptures of all the past ages. Let us notice first the basis of judgment.

First—BOOKS WERE OPENED. The books of the records of them that were to be judged. The same as stated by Dan. 7: 10. Malachi also says that, "A book of remembrance was written before him, for them that feared Jehovah." Mal. 3: 16, 17. "The dead were judged out of those things that were written in the books, "according to their works." Rev. 20: 12. It was their works that were written in these books, and these formed the basis of the judgment rendered for, or against them.

Second—"And another book was opened, which is the book of LIFE." This Book is the Bible. Jesus says, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." John 12: 48. This is conclusive as to the standard of law by which we will be judged. Jesus himself will be the great Supreme Judge who will render the final decision. He himself said, "For neither doth the Father judge any man, but he hath given all judgment unto the Son." John 5: 22. And again, Paul says, "We must all appear before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." 2 Cor. 5: 10.

THE RULE OF THREE AS A BASIS OF JUDGMENT.

That the Lord Jesus Christ is more merciful than just, as man would see it, we must admit on the one hand: while on the other hand he is far more just than merciful as man would see it. But all of his final judgments will be according to the real truth. The very motive that governs the life in its deepest recesses will be the determining factor in judgment. Jesus says on this point that "Every idle word that men shall

“speak, they shall give account thereof in the day of judgment.” “For out of the abundance of the heart the mouth speaketh.” Matt. 12: 33-37.

Then we will clearly see that the rule of three is the Bible basis of the final judgment, namely:—

Our possibilities and our opportunities make our responsibilities to God, and form the basis of our eternal judgment.

When we look over the world and see the countless millions who never heard of Christ, it is self-evident that all would not be judged by the same law.

Let us hear Paul on this point: he has arraigned the whole world before God in Rom. 1: 18-32, and accuses them of deliberately holding down the truth and casting God out of their hearts until he had to give them up, even though they are his own chosen people. Here is the standard of judgment he places for them. “For there is no respect of persons with God. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the works of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.” Rom. 2: 1-16.

Here then we will have judgment rendered on the basis of the rule of three. The Jews that lived under the law will be judged by that law; we who live under the open light of the teaching of Jesus will be judged by the perfect law of liberty; while those that have had neither will be judged by the above rule spoken of by Paul in Rom. 2: 14-16.

The question is often asked by a certain class of would-

be Christians, "Can or will the heathen be saved if we do not take them the gospel?" Only those among them who are true to the best light of righteousness and purity that will stand the test as above. The question does not rest there, but with us: "Can we be saved if we do not give them the gospel light?" He who refuses to go or help to send will certainly fall under condemnation for wilfully disobeying Jesus.

The rest of the dead that lived not again until the thousand years were finished (Rev. 20: 5) are these persons who died without the light, and will be put as it were into the balances and weighed. Those that have sinned away their day of grace in the gospel light are reprobates and are the ones we find in hell at the judgment day. Rev. 20: 13-15. The saints who have washed their robes and made them white in the blood of the Lamb, will help to do the judging of the world. See 1 Cor. 6: 2, 3. Jesus himself gives us the fullest assurance of our immunity against a future judgment. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5: 24-29. These are "The blessed and holy that have part in the first resurrection: over whom the second death has no power; but have already lived and reigned with Christ a thousand years." Rev. 20: 6.

THE SECOND DEATH.

"The soul that sinneth it shall die." Ezek. 18: 4, 20. This doctrine of the final disposition of the wicked, like all others of the Bible, is often badly misunderstood, and worse applied. All references in the Bible to the punishment of the wicked in hell ends at this the final judgment, with the declaration of the wicked (at the second coming of Christ) being cast into their prison-house of hell, "Where the worm dieth not and the fire is not quenched." Isa. 66: 24; Mark 9: 48. All ends

here where "Death and Hell deliver up their dead." Nothing is saved at all out of death and hell, all are reprobates, and "are cast into the lake of fire," which is "the *SECOND DEATH*, even the lake of fire." Rev. 20: 14. The test goes much farther than this. All "who were not found written in the book of life, were cast into the lake of fire." And as if to make it all clear beyond a doubt, a catalogue of those who would suffer this final death is added. "But for the fearful [those who are afraid to trust Jesus], and unbelieving [do not accept and obey him], and abominable [those who prove themselves generally worthless], and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Rev. 21: 8. The second death is spoken of no less than four times in the book of Revelation: twice as a promise to the faithful, that it had lost its power over them (Rev. 2: 11; 20: 6), and twice it is held forth as the terrible and final fate of the wicked. Rev. 20: 14; 21: 8.

TYPE OF THE FINAL JUDGMENT.

The law of Moses did not discriminate against its subjects, but those found guilty must suffer the extreme penalty of death, and that without mercy. Heb. 10: 26-31. "It is a fearful thing to fall into the hands of the living God." Provisions were made for minor offences, that restitution might be made, but all the grosser crimes were punished by death. The sin against the Holy Spirit is always reprobacy, and certain death. It is the grossest of all the existing crimes; it is spiritual murder or suicide. Being born of the Spirit of the living God and then again going back into sin and not repenting thereof. See Heb. 6: 4-8; 10: 16-31; 2 Pet. 2: 9-22; 1 John 5: 16, 17; James 5: 19, 20. These all allude to different phases of the same sin of death, and is the crime of "Blasphemy against the Holy Spirit," that Jesus charged the Jews of being guilty of. Matt. 12: 31-37. Those who

really repented and got right with him were forgiven, but those who did not were spiritually dead,—reprobates. All sin hardens, and if not repented of will end in eternal death, the second death of the final judgment.

THE DESTRUCTION OF THE LAST ENEMY.

“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be abolished is death.” 1 Cor. 15: 25, 26. This last enemy is the second death of these wicked ones in the last judgment just noted. “And when all things have been subjected unto him, then shall the Son also himself be subject to him that did subject all things unto him, that God may be all in all.” 1 Cor. 15: 28.

THIS IS THE TIME OF THE REWARDS.

“And the time to give rewards to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great.” Rev. 11: 18. This closes the events of the seventh seal. It closes the seven ages of mortal man, and ushers time into eternity.

CHAPTER 34.

REVELATION.—CONTINUED.

Dawn of Eternity—The New Heaven and the New Earth—The Year of Jubilee—The Evolution of a World—The Final Restitution—The False Doctrine of Restitution—The Holy City the New Jerusalem—Creation Finished: Time Ended, Eternity Begun.

CLOSE OF TIME, BEGINNING OF ETERNITY.

“Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to his promise, we look for a new heaven and a new earth, wherein dwelleth righteousness.” 2 Pet. 3: 11-13.

Here we have Peter giving us the statement of God’s promise of the new heavens and the new earth with only righteousness dwelling in it. This can not refer to the millennium, as we found it the greatest period of conflict ever waged on earth, and finished the beast, the false prophet, all the wicked, and the final doom of Satan himself was forever sealed; and we were brought to the place of final cleansing at the close of that period. Rev. 20: 7-10. Following immediately after this we passed through the final judgment of all the earth and the last or second death. So we see that nothing remains now but the ones “whose names are written in the book of life.” Rev. 20: 15. This is the final time, the last scene, the dawn of eternity. This is the time and place then where Jesus will hand the kingdom back to the Father, having reigned until he has vanquished the last enemy, death, fulfilled the

first command that God gave to man (Gen. 1: 22, 28), and completely bruised the serpent's head (Gen 3: 13).

We have passed out of the seventh stage of man and reached the seventh kingdom. (See "The seven kingdoms.") We have now come to the fiftieth year, the YEAR OF JUBILEE. (See Types of the year of jubilee. Diagrams No. 16, 17 and 18.)

In Revelation 21st and 22nd chapters we reach the climax of the seer's vision. We will here no longer see through a glass dimly. 1 Cor. 13: 9-12. Not even the rent veil of the temple will any longer interfere with our vision of the Holiest of Holies. All the cycles of "Creation, Time and Eternity," meet here. All types and shadows have passed away, and mortality has been swallowed up in immortality. "We shall be like him for we shall see him as he is."

THE NEW HEAVEN AND THE NEW EARTH.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." Rev. 21: 1-7.

This is indeed marvelous beyond the conception of mortals. The language is positive; no more types, no more parables; the real, the substance has come. We have followed the Creator in his evolution of a world and its creatures: again and again has it gone through the most marvelous transformation. No wonder that the geologist can not keep pace in his efforts to unfold even its surface, or the scientist to unlock the depths of its secrets. Since we have seen it populated by man, we have also seen it receive its baptism of water (the flood), and now in the end it receives its baptism of fire, and then its baptism of the full harvest fruits of the work of the Holy Spirit of our Lord and his Christ. This is the final restitution of all things, as the Creator foreordained from the beginning.

But the shameful doctrine that would overthrow this plain and absolutely pure and honorable plan of redemption as God has given it, and make his justice wholly an abortive farce, and fill heaven with the wicked, has no place at all in the economy of the grace of God. God has positively declared that "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." Rev. 21: 27. To make sure that no such mistaken doctrine might gain the least shadow of a sanction from Jesus, he adds the addenda to the vision, beginning at Rev. 22: 6-20, in which he gives us the most solemn warning. We quote again:

"He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. . . . Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Rev. 22: 11-15. And in the verse following he tells us that all the evil workers

are never admitted at all. Jesus gave us the key to it all when he said, "Except ye repent ye shall all likewise perish." Luke 13: 3. Let this doctrine of the final "Restoration of all things that God hath spoken by the mouth of his holy prophets" (Acts 3: 21) remain where Jesus puts it himself in Rev. 21 and 22, and it is in perfect harmony and keeping with all the law, and the prophets, and it is indeed the fullest realization of the Christian's hope of glory.

THE HOLY CITY, NEW JERUSALEM.

The city of Jerusalem, ever since David made it his capital, has stood as the type of the completed city, which we find here coming down from heaven, fully finished and prepared for its place. A careful description of it is given. John has attempted to describe it by things known to mortal man, but we have no power of conception or imagination fully to grasp it. "It had the glory of God in it." Rev. 21: 11. A light whose brilliancy would make the sun in his strength a dark object. The names on the gates of the city are the same as in Ezekiel's temple of the millennium; but we find the names of the twelve apostles of the Lamb in the foundation, showing truly that "We are built on the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2: 20. The size of the city, and height of the walls around it, the material of its construction, all are carefully given. "And the city was pure gold, like unto pure glass." The whole city was a temple, a place for the Father and his children. "And the city hath no need for the sun, neither the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." "There shall be no night there."

We close this marvelous scene with the complete cycle. We found man in the beginning in the Garden of Eden, with a right to the tree of life, which right was lost to him through disobedience. Here we find those who have obtained that right again through obedience to our Lord Jesus Christ. Rev.

22: 14. "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the midst of the streets thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruit, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more: and they need no light of lamp, neither light of the sun; for the Lord God shall give them light: and they shall reign for ever and ever." Rev. 22: 1-5. *EVEN SO, LORD JESUS, COME QUICKLY. AMEN.*

CHAPTER 35.

THE THREEFOLD LIFE OF MAN AND ITS POWERS.

Diagram No. Twentyone—Body, Soul and Spirit—Mind the Medium of Control—The Holy Spirit in Control—Jesus Has Lived Our Life; With the Spirit Life Added to Give Us a Perfect Example—The Three Temptations—First Temptation, the Lust of the Flesh—Second Temptation, Presumptuousness—Satan's Trap—The Third Temptation, Covetousness—Persecution, Satan's Last Weapon to Destroy Us—Victory Through the Holy Spirit.

Below we give a diagram of the "Threefold life of man and its powers."

Beginning first with the little child, we find it composed of an undeveloped body, an embryonic mind, and like a grain or seed it also has the possibility of a reproductive life of its kind. It has much more. Man stands at the top of all of God's created beings, and belongs to the fifth or human kingdom; with the added birthright of becoming a member of the sixth kingdom, or the kingdom of heaven. Naturally he has only a body controlled by a natural mind or life, or soul if you please, as it is so termed by Paul. "And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." 1 Thess. 5:23. Here he designates the three parts of the reborn man.

First, we have the body: "That which is born of the flesh is flesh." John 3:6. "The first man is of the earth, earthy." 1 Cor. 15:47. While the human body is vastly superior to that of any creature below him, and is a copy or image of its Maker, yet its composition is derived from that which is below him, and must return to it again. Yet its organical

Diagram No. 21.

	1st the Being	2nd the Medium	3rd the Power	4th the MOTIVE	5th the FRUITS	6th the RESULTS
1. The Kingdom of Christ	Christ	Holy Spirit	Spiritual	Mercy	Love, Peace	Eternal Life
2. The Human Kingdom	Man	Mind	Law: Judicial	Justice	Self-gratification	Death
3. Animal Kingdom	Animal	Body	Natural: Physical	Revenge	Extermination	Death

Read the above diagram from the lowest up, thus: Animal. The medium through which it acts is the natural instincts, the craving of the body; be it hunger, lust of the flesh, pain, cold or heat, or anything that prompts it to act. Its powers are purely physical, bodily strength. The motive in its control of other creatures is mostly revenge, governed by brute force. 5th.—The result is extermination of its enemies, neither love nor mercy being exercised sufficiently to spare its victims; it is governed by hunger, rage, or natural desire to kill. Nearly all the earlier races perished by their conquerors. The result is **Eternal Death**. The second line shows man in his highest development in the natural life, governed by a mutual law of protection in order to secure justice. It also ends in eternal death. The top line is the Christ-man, explained in this chapter.

construction is greatly superior, and its possibilities under a guiding, intelligent, trained mind, are great.

The soul, or natural life. "So also it is written, The first Adam became a living soul." 1 Cor. 15: 45. God his Maker breathed this life into him; this was his first or natural life.

The Spiritual life, or eternal life, was brought from heaven by Jesus. "The last Adam became a life-giving spirit." 1 Cor. 15: 45-49.

Paul's prayer for the Thessalonian brethren was that they might be preserved blameless in all three of these: "Body, Soul and Spirit." In these three lie the great battles of the Christian's life, and the enemy's power to tempt and destroy his victims. Right laws produce right results, and make the one living up to their requirements of the greatest possible use for time and eternity. Each of these beings is dependent upon another, so that to violate one law is an injury to all, for the three are ONE.

Jesus told Nicodemus, "Verily, verily, I say unto thee, Except one be born anew, he can not see the kingdom of God."

John 3: 3. The Jewish religion was moral and political, but lacked the Holy Spirit, which alone can come through the power of Christ. It punished the physical man for his sins, and rose to the plane of justice, but not to love and mercy; while the law of Jesus, which is spiritual, does; it is the very embodiment of love and mercy. "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven." Matt. 5: 43-48.

Jesus' great sermon on the mount is truly a law for a spiritual man and must ever remain a dead letter for the carnal or natural man. It has not in it the elements of revenge, which is the animal instinct; neither has it even the elements of justice, the human instinct of right and honor; but the Spirit of the Lord Jesus Christ, "Love and Mercy." "I desire mercy and not sacrifice." Matt. 9: 12, 13. This is the motto of the Christian who is possessed with his Master's spirit. Paul tells us, "If any man has not the spirit of Christ he is none of his." Rom. 8: 9. He who lacks this spirit of his Master, is not yet born from above, is yet carnal or earthly-minded, and dead to the third or spiritual life which makes the divine law of Jesus acceptable to him; otherwise it is indeed "foolishness to him." 1 Cor. 2: 14.

THE MIND.

"For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh can not please God. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwelleth in you. But if any man hath not the spirit of Christ, he is none of his." Rom. 8: 6-9. Interpret this 8th chapter of Romans by the above diagram.

We find the mind always the medium through which we are and must be governed; and it depends altogether how that mind is governed as to what kind of a life we live. The un-regenerated mind will walk after the flesh, that is, it will really want the things that the flesh desires, to fully gratify itself with, and will seek how it may fulfill its unlawful lusts and passions, and revels in sin and such pleasures. The regenerated mind will deny itself and will seek to obey God. Jesus says, "If any man will come after me let him deny himself, then take up his cross and follow me." Matt. 16: 24. This is walking after the Spirit of God, to leave the old, dead, sinful body of flesh hang on the cross of self-denial and follow after the Lord Jesus Christ. This is what it means to walk after the Spirit and not after the flesh; to have the mind of Christ and to be his.

True, the body always captures the mind first in the child. This must needs be in the natural laws of development. A child may always first be bought by its appetite, and later the sexual passions sway it, quickly followed by pride, presumptiveness, and unless checked, it soon goes the way of all un-regenerated flesh. Education, refinement and culture may do much, but can not save human beings, as all past ages have so clearly shown. Nothing can save but the Spirit and the law of Jesus Christ, from an awful impending doom. "To be simply naturally-minded is death,"—no escaping it. Again, Paul tells the Galatian brethren, "Walk by the Spirit, and ye shall not fulfill the lust of the flesh." Gal 5: 16. The only hope possible for the redemption of a fallen human race is to translate them into the next kingdom above them; and teach them to live no longer after the lustful desires of the flesh, but sacrifice all on the altar of loving obedience and service, to the glory of God and salvation of their fellow-man.

Jesus has come into the world and lived the human life to show us how we ought to live, and follow in his steps. He has lived it, and then also carefully taught it, so that

we have these two witnesses to guide us into the true spirit life, and to tell us when we are really "walking in the light as he was in the light." 1 John 1: 7. "For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Heb. 4: 15. Being tempted in all points like as we are makes him able to help us to conquer and overcome even as he did. Jesus was without sin because he never yielded to sin in any form, but lived a true life of self-denial as a pattern for us.

JESUS TEMPTED IN ALL POINTS LIKE AS WE ARE: BODY, SOUL
AND SPIRIT.

At the opening of the ministry of our Lord, he received baptism at the hands of John the Baptist, and the Holy Spirit at his Father's hands; this is the way he enters upon his work in the kingdom of heaven. Here then we have the three beings, Father, Son and Holy Spirit, all present at his induction into his work. And in Jesus we have 1st, Body, 2nd, Soul, or natural life, same as we all have (see Heb. 2: 14-18), 3rd, his baptism of the Holy Spirit, the same that every reborn child of God is heir to when he enters the kingdom of heaven.

Let us turn to the diagram, and under the first head we find the being 1st, animal, 2nd, man, 3rd, Christ. All three of these were in him, the same as in us.

In column No. 2, we have the medium through which the governing powers, as well as all the temptations come. The animal nature is governed by the cravings, or desires, or the real, lawful needs of the body. The mind may be, and in fallen man often is governed by the passions of the body; but in the real, true, natural man it will even live above that, —a lawful, honest, self-denying life. This is the real moral man, and is just, yet not spiritual, and is governed only by the natural life and will end in eternal death.

The third, in this second column, is the Holy Spirit, or

Spirit of Christ. "To be spiritually minded is life and peace." When the Holy Spirit governs us, guides, and teaches, all is well with body, soul and spirit. This lifts us up and makes us sons of God, children of God, "Heirs of God, and joint-heirs with Christ." Rom. 8: 17.

THREEFOLD POWERS OF MAN.

That body, soul and spirit each have their needs is true, and all have been provided for by an allwise God: but their misuse and abuse is sin, and ends in death. Jesus has come to teach us and show us by his own life how all the true functions of the God-life may predominate again. After his baptism he is led up of the Spirit into the wilderness to be tempted of the devil. Matt. 4: 1-11 records his three temptations by the devil. He first fasted forty days and nights, and in this famished state Satan comes to tempt him in his hunger. This would be his weakest point, as it is in all mortal flesh. Adam and Eve were overcome while surrounded with everything their hearts could wish, through this temptation of the appetite. While Satan conquered them thus, in their surroundings of plenty, Jesus meets him with a starved body and conquers him. This temptation is of the flesh, and is the weakest point of it. More human beings go down to ruin through the appetite than any other one sin. But this sin here may well represent the whole body, for through fasting and prayer, every lust and passion of the flesh may and can be brought into subjection. This is what Paul means when he says, "They that are Christ's have crucified the flesh with the lusts and affections thereof." Gal. 5: 24. Jesus' answer to the devil, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4), is quoted from Deut. 8: 3.

2ND TEMPTATION: THE NATURAL MAN. PRESUMPTUOUSNESS.

After Satan fails to cause the fall of Jesus in the temptation of the flesh, he again challenges him: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: On their hands they shall bear thee up, lest haply thou dash thy foot against a stone." Matt. 4: 6. It is quoted in part by Satan from Psalm 91: 11, 12. But he misquoted this so as to leave out the full qualifying sense. "To keep thee in all thy ways" he omitted, thus making it a positive snare and trap, had it been used as Satan quoted it to Jesus. The place was Jerusalem, and on the pinnacle of the temple, and would be in the sight of many of Jesus' people whom he had come to rescue. The temptation would be a challenge to Jesus to prove right then and there to the people that he was the real Christ.

Satan seeks to back it up with scripture this time, as Jesus used the scriptures to refute his former temptation. Jesus' answer is again from the scriptures. "Again it is written, Thou shalt not make trial of the Lord thy God." Matt. 4: 7, quoted from Deut. 6: 16. The unquoted part, "To keep thee in all thy ways," was the part of scripture Jesus obeyed, and it saved him from yielding to the deceptive trap Satan had set for him. It would have been gross presumptiveness for Jesus to yield to him. He could not have done it without tempting God as Adam and Eve had done, and bringing ruin to himself. He would have been self-willed and disobedient. It was a direct appeal to the natural man to usurp his own authority and still claim God's protection, just as multitudes are doing today, who wrest the scriptures to their own destruction. 2 Pet. 3: 16.

No greater sin will ever be charged to mortal man, than his wilful disregard, misuse and abuse of God's Word. It has been the author's privilege to listen to, and read sermon upon sermon in which the qualifying sense of the scrip-

ture was wholly or in part omitted, thus making God's Word a snare and trap in the devil's hand for the deluding and destruction of other souls. It is the same sin and the same trap in which he caught our foreparents in the Garden of Eden. "Thou shalt NOT surely die." Believe it, and you will disobey; disobey, and you will sin; sin and you will pay the penalty of death, except you repent. Well has David summed up this sin in his prayer to God for deliverance:

"Keep back also thy servant from presumptuous sins; Let them not have dominion over me: Then shall I be upright, And I shall be clear from the great transgression." Psalm 19: 13. Adam's transgression is the great transgression. He made out God a liar by believing the devil, and was trapped through the lust of the flesh. The first two beings were tempted and fell; Satan also first tempts Jesus the same, but meets a man now that has in him the Spirit of God and is spiritually-minded and Spirit-controlled. Had he been no more than the first Adam, he too would have been powerless to cope with his well-trained adversary: but he had just been baptized with the life-giving Spirit, fresh from his Father. Herein lies every Christian's strength to resist the arch fiend of his spirit, soul and body.

THE THIRD AND LAST TEMPTATION. COVETOUSNESS.

"Jesus said unto them, Take heed, and keep yourselves from all covetousness." The third time the devil took him unto an exceeding high mountain, and from the top of this lofty eminence he showed him "all the kingdoms of the world, and the glory of them." Matt. 4: 8. He offers all this to Jesus if he will fall down and worship him. This is the last and greatest temptation of the three. True, it required the worship of the devil, but it would give Jesus the world and all its wealth and power, according to the offer just made (and in this the devil has much power and dominion). This was the purpose for which he had come into the world, to be

a King, and here he would not have to oppose the powers that be, but be the head and prince over them all.

Do not say it was no temptation, for those who would disdain to fall by the lust of the flesh or through presumptuousness, and arrive clean even thus far, which would make of them an ideal moral man, are tempted above measure when it comes to wealth, power and glory. Many of our best and brightest of earth lose out right here. It has been said, that every man has a price on his head; yet there are Samuels and Daniels living yet, and always have been, but they are not many comparatively. In these three temptations, then, are the three powers of man, God and demons tested. Man in the beginning lost his power to resist Satan by his yielding to him, but here in Jesus we have a triumph over the flesh, the natural man, and the spirit of devils. Oh, that all might ever be able to say in triumph with Jesus, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. If they could and would do so in spirit and truth, then Satan would leave them and then angels would minister unto them as they did unto Jesus. Matt. 4: 11.

THE LAST AND FINAL TEST OF THE POWERS OF MAN.

The devil leaves Jesus for a season, says Luke 4: 13, after he had completed every temptation. He could not cause him to fall by his cunningly devised trickery and traps, so he devises new ones, and lies in wait to test him at every point where a chance of success might seem probable. Failing all along through Jesus' ministry to be able to withstand him, but being cast out at every point of contact, he now declares war upon him to the bitter end. This he accomplishes through Jesus' own people, who prove untrue to him. Yet not without as it were a permit from God, to fully establish his power over all the works of Satan, after Satan had done all to Je-

sus to destroy him that he had ever done to any and all of God's servants, from the beginning to this time.

In his last victory Jesus shows him his completed power, in rising from the dead. Here again he has all three of his powers tested to their utmost.

THE FINAL TEST OF THE "THREE POWERS OF MAN."

The lamb, which was the type of Jesus, that was offered in sacrifice had to be perfect and without blemish or it would be rejected. See Deut. 15: 21. So was Jesus perfect in every particular, "a Lamb without blemish, and without spot." 1 Pet. 1: 19. 1. In body. His body was to be offered as a living sacrifice for us, therefore it was said of him, "A body didst thou prepare for me." Heb. 10: 5. God asks us also to give our bodies unto him as "a living sacrifice, holy and acceptable unto him, which is our reasonable service," Rom. 12: 1, 2, as a fit temple for his Holy Spirit to dwell in. 1 Cor. 3: 16. "He who defiles the temple [his body] of God, him will God destroy."

2. He was perfect in mind. That Jesus' mental faculties were as nearly perfect as it was possible for those of a human being to be, is certainly true. Again and again we have him reading men as an open book; and he knew all things also as a prophet, being led and guided by the Spirit of his Father. His mind was wholly in subjection to the Spirit, and herein lay his mental subjective powers, which always enabled him to say, even in his sorest trials, "Not my will, but thine be done." He had the fullest self-control over mind and body, because self was constantly under the control of the Holy Spirit of God, and thus kept under complete subjection. This is the power, "To be spiritually minded," to long after. Let us search out the will of God and do only those things that are pleasing in his sight. See 1 John 3: 22; John 12: 47-50.

Body and mind must be clay in the potter's hands, as a little child to be led and guided and moulded by the Holy Spirit of God, in obedience to his will.

3. Jesus was born of the Spirit of God. This is the third and spiritual power, and the only one that conquers death. John tells us that "There are many spirits gone out into the world." 1 John 4: 1-6. We should test them by the rule John gives us in these verses. "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error." Verse 6. To hear and obey Jesus and to walk after the same Spirit that he did, is to have the Spirit of God within us, and fits and qualifies us for his great work, "sanctified and cleansed, meet for the Master's work."

JESUS' LAST TEST.

We see Jesus coming to Jerusalem for his last time, coming deliberately, calmly, but surely to his death. Matt. 16: 21; 20: 17-19. Let us look at this final tragic act, in the light of the three powers. He could easily have gone away and used his bodily powers to save himself, or if his kingdom had been of this world he could easily have rallied a mighty army and defeated his foes. See John 18: 36. This is the bodily power and animal instinct, and must be held in complete subjection. It was this that was yet in Peter that caused Jesus to have him take a sword along down to the garden with him where he was to be betrayed. See Matt. 26: 31-35; Luke 22: 35-38, 49-51. "Put up thy sword," is the command of Jesus, Matt. 26: 52. No more brute force for the children of the kingdom of heaven, "Not a carnal warfare, but a warfare against carnality." First in self, second in that of others. All to be subject only to the third or spiritual man, be it life or death to the natural man. So we see Jesus completely laid aside all the powers of the natural bodily man, and "became obedient even unto death." Again the second power, the Judicial or Roman law and power was at his command, and he could have proved by an innumerable host of witnesses, that he always did only good and no unlawful thing, and ap-

pealed to the Roman authorities for protection as Paul did, Acts 25: 10, and the Jewish council would have had no power to put him to death. John 18: 31.

But had he vindicated his cause in either the physical power, and thus escaped death, or the judicial power, and escaped death, he would have destroyed every vestige of the spiritual power to conquer death, and rise again from the dead, after the first two powers had done all they could to destroy him and keep him in the grave. The third power was also wholly at his command and he could have escaped them even by it. "Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" This is the highest power in heaven or earth, and Jesus had the right to appeal to it if he chose to do so, and he could escape the shameful death that was awaiting him, and be avenged on his enemies. He could be honorably acquitted, establish his temporal power, but lose his own real spiritual power, the very thing he came to establish. Jesus asks, "How then should the scriptures be fulfilled, that thus it must be?" Matt. 26: 53, 54. We see then how Jesus was not brought under any one of the three powers, to save himself, but completely subordinated all to his Father's will.

Again at the resurrection of Jesus we see the three powers. A band of soldiers, backed by the Roman government, at the request of the spiritual powers that be, the Jewish Sanhedrin; all arrayed against Jesus to see that he is kept in the tomb. The soldiers represent the physical power. The Roman seal placed on Jesus' tomb by the authority of Pilate, the Roman governor, represents the judicial power of Rome; while the Jewish Sanhedrin, or council, represents the fallen spiritual power of the old dead Jewish church. But look at them now; at the sight of one angel the soldiers become as dead men. Matt. 28: 4. The stone bearing the official seal of the highest judicial power on earth is thrown back as if in contempt, and the angel sits upon it. Matt. 28: 2. The Jews in dismay give

a large bribe to the soldiers to lie about it, this always being the last resort of the devil's power.

There stands Jesus. Not the bleeding, suffering, heart-broken, dying Savior of the world, no: but the triumphant, living, resurrected CHRIST. Is he not entitled to be called "KING OF KINGS AND LORD OF LORDS"? Rev. 19: 16. He can, and does now say, to his apostles and all of his true followers, for all the ages to come, "All authority has been imparted to me, in Heaven and on Earth. Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY SPIRIT; teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE." Matt. 28: 18-20. (Wilson's Emphatic Diaglott.) Even so, Lord Jesus, come quickly.—AMEN.

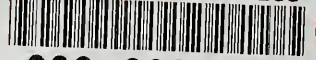
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